

A hundred and fourtee
Experiments and Cures of the fa-
mous Physician *Philippus Aureolus*
Theophrastus Paracelsus; Transla-
ted out of the Germanetongue
into the Latin.

Whereunto is added certaine excel-
lent and profitable works by B.G.
a Poeta Aquitano.

Also certaine Secrets of Herke Hollan-
des concerning the Venereal and
other works.

Also the Spagierlike *Secretaria* for
Cancer, Ulcers, & other
Scurfinesses.

Collected by John Hester.

Geo:  Bills

LONDON

Printed by *Katharine Sims* dwelling
on Adling hill at the signe of the
white Swanne.

1596

The Epistle.

that the inquisition of some one part is the occasion of searching out of an other, so
infinitely, that the kindest wit cannot complaine of scarcitie to traine him up to
the deepest head of want of raritie to entertaine him still, so large occasion of
subiects or circumstance is continually offered to consider of. Of these writers I have
made choice of two or three such as in their countrie (by their deserts) are helde
verie deere: these, not for their methode, which I meddle not with, but for their
medicines, which I usually make, I have translated, for the benefite (I hope) of
my countrymen, and as heretofore in some of the translations Printed, I have bin
bold to cover my rashnesse with the authority of other mens countenance, so here
I presume (right Worshippfull) under the comfortable shield of your favour, so
shadow the slenderesse of this my simple worke, beseeching you of your bountifull
censure, for the which you are commended of the most, to pardon my rashnesse, and
to accept of this enterprise, proceeding from him that amongst your burn-
den well-willers was not the least.

Your Worships in all dutifull service.

John Hester.

*An Apologeticall Preface of Maister
Barnard G. Londrada A Portu Aquitanus vnto
the Booke of Experiments of Paracelsus, wherein is pro-
ued, that sicke bodies stuffed and filled with the seedes of
diseases, can hardly be cured without metalline medicines: contrarie to
the writings of some which deny that Metals (after what sort or manner
soeuer they be prepared) may profit or help the
nature of man.*



IN sacred Scripture (gentle Reader) among others we
finde this lawe full of Christian Loue and Charitie:
*Thou shalt restore againe the wandering or straying Oxe or
Ass of thy neighbours vnto him:* By which law the eter- Deuteron. 22. 3.
nal God would as by an euident argument confirme
and establish amongst vs mutuall loue and amitie.
For if in this sorte Gods lawes doe commaund vs to
take care of the straieng cattle of our enemies: how much more then do
they will vs to helpe the miserable ease and great dangers of the bodies
of our friends, and to restore their health? Wherefore when as I (to-
gether with *Theophrastus Paracelsus* and other excellent men) vnderstoode
the errours of manie Phisitions of our time, I beganne to deuise with my
selfe by what meanes I might attaine to the knowledge of true phisicke,
which is deriued out of the light of nature, not out of the darke writings
of the heathen. And I iudged it to be necessarie to trauell, and to go vnto
far places, to seek out learning and knowledge, and not to hope or looke
for it, sitting at home idelle. I prepared my selfe therefore to my iour-
naie, and with long trauell and labour haue searched out and learned those
things, which for christian loue sake I can no longer keepe silent, that I
might call backe the wandering children into the path of true doctrine,
and hauing declared my iourneie and labours, they also being excused
and defended, which are laid open vnto al manner of slaunders, by those
which so greatly commend the heathenish phisicke, whose decets in some
part I wil indeuor to disclose. I wil afterward declare what those that are
desirous of true and naturall phisicke, are to looke for at my hands, and
what Bookes of true phisicke I haue gathered together in sundrie places,
being mouued with compassion towards those that go astray, I wil com-
municate and set forth for their publike profit and commoditie. But first
the matter so requireth, that to auoide the hatred of the common sort,
as well from my selfe, as from al other fauourers of the Arte of Separa-
tion, I should dulie answer vnto the aduersaries, whose frowardnesse and
malice is such, that they wil with proude wordes annihilate, reiect, and
condemne others inuentions, which they themselues see and perceiue
they may vse with great successe and profite. And yet they in the meane
season arrogate vnto themselues the commendations due vnto the Au-
thors, and with a lying kinde of stealth robbe the inuenter of Artes of
their due honour, which is a subtil kind of craft, springing out of the de-

An Apologetical Preface.

ceits of the olde serpent. For when as reports are spread of the strange cures of sundrie grievous diseases, which are wrought by the benefit of tinctures and vegetall and minerall spirites, by the cunning and labour of those whom the common sort at this day call Chymists or Alchymists: by and by on the contrarie part they crie out that those colliar phisitions can do no good but kill all men that put themselves into their hands with their venomous medicines, so that they ought to bee driven out of the commonwealth, and that they are deceivers, and that their extractions and preparations, their subtile and thinne spirit wil profit nothing, and that the spirit of Vitriol is poison, the essence of Antimonie and Mercurie is nothing, the extraction of Sulphur is nothing worth, neither the liquor of gold: and to be brieve, that all things are contrarie to the nature of man, and more to be avoided then the eyes of a basilisk. And yet they in the meane time like cunning and craftie theeves privately, and with fair promises picke out from the poore Chymists the secrets of Physicke, and secretly learne those things that they forbid the common people as poisons, afterwarde challenging them for their owne practises. And by this wicked iniury they deriue vnto themselves the fauour, friendship, praise, gifts and rewardes of men, which by good right are altogether due vnto those that by their labour, sweat, watching, and diligent search in naturall things by Vulkans arte haue found out such things, and published them for the common commoditie of man. And yet not contented therewith, they also publish great volumes filled with toyes, lies, & sophistications; going about as much as in them is, to suppress, ouerthrowe, and utterly to extinguish the light with darkenesse, and the truth with lies, & practise (the most plaine and manifest workemistresse established euen by truth it selfe) with a vaine fained theoricke, deuised by their owne subtile braine. I say to thee (thou notable Doctor, that so backbiteest *Paracelsus*) how canst thou by any meanes with thy trifling wordes deface the worke it selfe, or with thy theoricke refell the practise? Art thou so great a doctour and knowest not, that thou hast profited so much, as by thy worke thou canst bring aught to effect? *Paracelsus* teacheth that the falling sickenesse is to be cured with the spirit of Vitrioll, and performed it, and the worke it selfe declares it daily: prooue thou the contrarie, and cure the same disease with thy pilles, sirropes, and electuaries, then shalt thou haue the victorie. It is not sufficient for thee by bringing thy reasons, to proue that metalline medicines are not agreeing for mans nature, neither that metals may be so prepared that they may heale. Why? Thou deniest that which indeede is performed, and openly seene with eyes. It is a foule thing to be ignorant in that that euery man knoweth. For out of all doubt you haue all heard, that most dangerous diseases haue bin cured with metalline tinctures, yea, with such as haue not been rightly prepared by counterfeit Paracelsians, as with *Vitrum Antimonij*, which doth plucke vp sodainely at once by the rootes the impurities of the feuer, although not without great weakening of the powers; yet it healeth: And yet we alow not such perillous cures. And so likewise of others. No^o Minerallies worke this, not being rightly prepared, what

An Apologeticall Preface.

physition of necessitie ought to make his medicines with his own hands, and not to commit them vnto an vnskillfull Cooke, not to fill great volumes with receits, with the which I see those that are studious in physicke are in a manner overwhelmed, that they bee ready almost to fall downe and die vnder so heauie a burthen of receits, physicke is not so learned but with the labour of the hands, practise being workemistresse where *Vulcan* day by day doth shew new and pleasant remedies which nature teacheth the good steward her workeman, daily to purge better and better from their superfluities. Do you looke for a rich haruest, and do not first plow nor sowe? Looke for knowledge of the secret naturall powers, and do not first seeke it out by labour with the fire? for the most part of you all are daintie and slouthfull, and hee that is slacke in his workes, goeth like a blind man vnto his practise. If you did not so much abhorre the Chymicall Art you would learne to separate the pure from the vnpure (which is the cause of the corruption of things) by long digestions, distillations, and imbibitions, whereby you should make your medicines pure and cleane before you minister it to the sicke, so vpon the sodaine receiuing, the sicke nature should be refreshed, whereas the weake stomacke cannot concoct, digest, and separate grosse matters. But these great doctors will not be schollers, or yong souldiers, no more then an old dog will be brought to hunting with whips, and gnaw his line and shew his grinning teeth to him that leadeth him, rather then he will bee ruled: euen so you will rather openly gainsay the trueth, and like dogs barke and bite at it, then you will confesse your errorrs. What, ought this to be a reproch vnto the Chymists, that for the true preparations of medicines whereof you are ignoraunt, and for their great labour and paine which you do eschew, they should be accounted beggars, poore, and ragged? do you not thinke that the common people will at length finde out your deceits? You haue beene sufficiently warned of many doctours of physicke, who truly haue not alowed your childish cures. Amongst whom *Conrade Gesner* is one, and many other mo, which if they were liuing most certainly would deny your fained Art. Likewise *Iohn Woz of Cullen* which flourished 1510. doth sharply reprocue the Physitions of his time, who in his writings vpon the plague and labyrinth of Physitions most plainly and excellently intreateth of metaline medicines and quintessences, and sheweth their vse. What will you answer to those things which that doctor *Gorrew* hath written in the fift booke of the extraction of the Quintessence out of herbes, where in his comments hee so excellently extolleth metalline medicines, and did vse them, little esteeming your medicines: for hee saith the distillations of waters out of hearbes and other such like things, wherein the Apothecaries doe boast, are almost of no force, for it is nothing else but the fleame of the thing, whose principall liquor consisteth in the oyle of salr.

But that I may stirre vp in you an earnest desire to know the marvellous propertie of things, I will repeate vnto you the iudgement of *Fernelius Ambianus* in his second booke and eighteenth chapter *De Abdiris*

An Apologeticall Preface.

verum causis. When first (saith he) I gaue my selfe vnto the studie of that sensible and metalline philosophie called Chymia, through long trauell (as many other had,) I getting a most perfect maister or teacher, did draw out of euerie plant and other liuing things verie diuerse and sundrie substances: First water, and that very plentifull if the plant were Greene, more scarce if it were drie: then oyle, but not that fatte and filthy substance, which by presse is drawn of our men, but the workmanship of a more excellent Arte, which neither easilie corrupteth nor sowreth by age, and that of two sortes, one thinne and white, an other drier and redde, &c. Then it followeth I will tell you by your leaue, not uttering this whole secret, but teaching you vpon what true groundes it doeth consist. But lest the straunge obscuritie of the name might offend you, which the fathers haue couered vnder a shaddowe or darke kinde of speech, I will most plainely and openly shewe it in his place. And yet you can not away with them that giue you good counsell, as also you will not suffer learned and excellent men, neyther Gerard Dorne Doctour of Physicke, whome, no doubt, God hath raised vp vnto vs. This most excellent man is woorthie of eternall memorie, because that he by no iniurie, neither perill could be terrified, but that by his last writings he hath made *Paracelsus* more famous, who doeth excell with a most auncient granitic and authoritie, that at the least he might helpe the children of learning, for whose defence as a valiant souldier hee contendeth by word and deede euen to the death, the fellow and companione of that learned physition *Iosephus Quiriscanus* famous in physicke, who hath excellently deserued for physicke: and in his bookes hath vttered manie excellent philosophical secrets vnto the posteritie, and opened manie hidden spagyricall medicines, and would haue brought to light greater things, if the ingratitude of some had not stopped his willing minde, and specially of a perfumer, which goeth about to reprocue manie things, and to alow but few in his writing, and yet not able to shew better. Whereby it comes to passe, that through one mans ingratitude, al seek losse and lacke. Proceede therefore with courage, driue away those drones and sluggish beasts from the racke, so shall your head be crowned with perpetual praise. In the meane time, whatsoeuer we haue gotten by many trauels; and found out and learned with labour, we wil heere annex, praying our aduersaries, that if they neede them not, they wil not contemne or slaunder them, or terrifie others, which with willing minde would embrace these our labors: or elie, to teach them some better things; considering yet that something in the meane time ought to be giuen and granted vnto him, which for physickes sake hath put himselfe in so many dangers.

After the great murder and furie of our countiemen the French men, when I went with *D. Charles of Chambray*, *D. of Pansay* into *Italie*, traouelling through *Istria*, *Ragusi*, *Sclauonia*, *Macedonia* and *Bizantium*, I incessantly applied my whole studie to vnderstand and knowe some certaintie touching the philosophers stone or chymical matters. But I could finde no true philosophers, onely false Physitions and Chymists
euerie

An Apologeticall Trayace.

euerie where, which had either altogether none, or else very litle knowledge of naturall Artes and preparations. At the length (by Gods good will) I happened vpon a very learned man *Daniel Bishop of Dalmatia*. Vnto this most excellent man I directed my letters, the which together with his answer, a litle after sent to me; I will hereafter publish, wherein you shall see many philosophicall points delectable to be read and vnderstoode.

At the length, when I had sufficiently searched ouer the East countries, and could gather no certaine point in naturall sciences, I determined to take my iourney towards Germanie with the most curteous prince *Cabanens Vydame of Chartres*, still imploying my minde to the earnest study of Chymicall physicke. And there I vnderstoode that Kinges and Princes were deceiued by vnskilfull practisers, which did vtter and sell their sophisticate Chymicall artes, which they had begged and scratched together out of all corners, with a pompous shew deceiuing the princes of their money, whereby it commeth to passe, that daillie a great number of sophisters, and sophisticators doe daily rise and spring vp, through which, not onely the most commendable art of Alchymie receiue great detriment, is oppressed, and adulterate, and the Chymistes themselues made hatefull vnto all men, consuming their life, time, and goodes vpon vaine workes and practises: but also there redoundeth most great hurt and damage vnto the common wealth. For there are many deceiuers so craftie, that with a dissembled experience in the Chymicall arte, and with fained friendship and great promises they doe craftily learne of others their cunning, which they challenge for their owne, esteeme of great value, and carry them about to bee solde. As vpon a time certaine knaues by craft gotte from mee certaine written bookes, and solde them for a great summe of money. Common wealths and the Chymicall art should be very well provided for, if that such knaues might bee punished and restrained by the magistrate, so should the studious of the Arte be lesse deceiued, and in short space the true and pure Arte would appeare from those shadowes and sophistications. Wherefore to the ende that such as be desirous of the Arte may haue some pladge from mee, wherewith they may make this science more plaine, I will shortly (God willing) set forth three bookes of the philosophers stone, writton by diuers Authours, whereof the first was drawn out of certaine characters by a noble Brytaine, wherein all the darke speeches of the philosophers are most plainly expounded, wherunto I will annex two hundred certaine infallible and true philosophicall rules, whereby those that doe erre and doubt touching the matter of the stone, shall be confirmed. The second booke is, *Iehan de Rouille* *Ped-monsanus*, which treateth of the philosophers mercurie, and how it is drawn, together with an Epistle of *Iohn P. n. m. m.* of the same argument. But there is a more certaine excellent Treatise of an vncertaine Authour, which doeth explaine many doubts in that sacred Physicke.

And because that all nations, specially the Germanes, haue written

An Apologeticall Preface.

bookes in their owne language, I will also write two bookes in the french tongue for the helpe of such as are studious of Philosophie, wherein I will intreate of many preparations and speciall medicines tried by me, and others, also of diuerse elyxirs of the philosophers, extractions of mercuries and mercuriall waters, of many and diuerse dissolutions, I will also adde the interpretations of sundry Characters wherewith the bookes both of the olde and newe writers are written to couer and hide the Art. Also the exposition of a certaine Alphabet, without the which the worke can hardely be vnderstoode. And two treatises, the one of the vertues of the vegetall and minerall oiles, the other of the sakes and properties of many vegetals and minerals: whercunto I will also ioyne two treatises of philosophicall mines, and of making of vinegers, the which my labour and studie, if I see it acceptable vnto those that are studious of that Art, I wil shortly set forth greater things, which many with their whole hartes doe wish and desire. In the meane time, take in good part this little worke. That which wee haue hitherto spoken, is spoken onely vnto those that doe so deadly hate the Chynicall physicke, which thinke nothing can be well or profitably taught in Physicke that the olde harpe soundeth not. As though that nature were not more then *Galen*, or that all the learning of Physicke were to be drawne from the heathen, or that they alone had published the art, and established it with such sound arguments. Why do you not out of those authors confute those excellent men which are folowers of *Paracelsus*, amongst whom that great Doctor *Petrus Seuerinus* a Dane is chiefe, who in his *Idea* hath opened the inuincible foundation of *Paracelsus* Physicke. Why do you not aunswere to the monarchie of the Trinitie of that learned doctor and Physitian *Gerard Dorne*? Why doe you not confute the volumes of that famous Physitian *Turnesser*, beeing confirmed with the truth of practise. But for your sakes which daily cal *Galeus* doctrine vnto examination, and with exact iudgement do consider of it, giuing place vnto *Paracelsus*, acknowledging and exercising his preparations and practise, I doe reioyce, and shortly more shall come out against the aduersaries, which shall bite them better. In the meane time with your worde, deede, and writing, defend the truth from iniurie. Farewell.

An Apologeticall Preface.

what thinke you will they doe being rightly prepared and purged from their venome and poison?

And how can you with a safe conscience reiect those things whereof you haue no knowledge? It is not sufficient to affirme anie thing except it be confirmed by probable and grounded reasons. Euerie man will play the Censor of *Paracelsus*, whom it is more easie to reprehend, then to follow. And whilest euerie man desireth to seeme, or to be thought more learned then other, no man wil learne of another. I say euery *Paracelsian* which doth but onely carry coales vnto the worke, can shewe you by eie three principles of *Theophrastus* physicke. Haue you tasted the most sharp salt? or the most sweete oile? or the balme that most delicate liquor? All those being hidden in euerie thing that is created, you haue not once perceiued. The metalline spirites, in whome physicke doeth consist, by no meanes can be found out, neither what force they haue or fellowship with mans nature, but only by fire, for as fire did first shew that the smoake of Mercurie was poison to mans nature without anie subtile speculation, but thou didst neuer handle coales, neither canst draw any so smal a baulme out of the Vegetals. therefore being ignorant in metalline physicke, thou canst not so much as once ghesse what it is, and therefore doest iudge of things vnknownen, as the blinde man doeth of colours. Is it not a great follie to write against a thing, and not to vnderstand it wel before? Such as are addicted to *Paracelsus* doctrine, when they perceiue you haue no stronger weapons then those you haue hitherto gathered, they will conclude that you rather confirme and establish *Paracelsus* physicke, then confute it. It is not enough to say a thing is false, except there be more probable and better shewed. Hereby it appeareth that ye nourish a secret ignorance of naturall things in your selues.

What say you those great physitions and excellent philosophers? How cometh it then to passe that the force of drugs are hidden and vnknownen vnto you? Do you not in this point come neere vnto the empiricks, whom you with great pride and brag of knowledge reiect, when as you say; the Chymist, be he nener so excellent, is no phisitian, but he that with iudgement and reason hath learned to make and vse all remedies for diseases: For in those points consisteth the chiefe st glorie and commendation of a Phisitian, and the onelie safetie of the sicke. Horve vaine is this reasonable phisitian, which prepareth his medicines with reason and not with the hand? He is the very phisitian that with his own hand purgeth his medicines from their venome, and being so prepared, with sharpe iudgement doth applie them to their proper diseases, that the seede of the disease may be pulled vp by the rootes, and so must the speculation and practise, reason and the worke concurre and ioyne together because iudgement without practise is barren. Tell me, horve cometh it to passe that mercurie healeth the French pox and the filthie scabbe? Why doe you command the miserable sicke persons to anoint themselues with quickesiluer as shephear des grease their sheepe? How happeneth it (I say) that mercurie is the speciall best remedie against

An Apologeticall Preface.

bookes in their owne language. I will also write two bookes in the french

An Apologeticall Preface.

gainst these diseases? Do you denie that metals do amke things? Yes and the greatest part of the cures? Why do you command such men infected with leprosie to swallow gold? Why do you bode in bracelets with espous? Why do you mingle leafe gold in your pulvis and electuaries? You know that the force of the leprosie is oftentimes driven backe out into the vpper part of the stomacke by taking of crude gold into the stomacke? Then if gold be compact and not reduced how worke this effect, what will not the spake of golde worke being loosed from his golfe substance?

If you will not beleue *Panaea*, that the cure of most dangerous diseases lieth hidden in metallies, at the least, credite those that liued long before him, amongst whome *Arachis* was one of the chiefe, who in his booke of the premeditation of youth faith thus: Pearles comfort the heart, quor, comfort the naturall heate, help the remembrance of the heart, and those that are feareful, and properly they cleanse the blood of the heart, and manie diseases are cured by them. For is it a fable of the same which the wife call their *Animall stone*, and some the *Marshall Chaine*, and all the maiestic in the preparation of it, is, that it may be reduced into a most pure and potable water with such things as doe not destroy his nature. This faith *Arachis*, who hee hath not of flattery, but of observation: but to what purpose doe all these things? Verily, that you may see how with your carefull study you eat your time downe, you ye pearles, corals, and perle stones in your electuaries and brooches, and those you beare in your pendants. You will say there is certaine medicinall vertue in precious stones, but you deale as naughty cooks and rude country women doe, when portages or hares come to their hands, they thrust them into the potage pot, as ife seeth them in water, when to stampe and break your pearles which should rather be dissolved. Albeit you should make powder as subtil as the aire, you should nothing profite: for as you put it into the stomacke, so shall you see it passe away againe, and hereupon of very necessitye were the rules of Chymicall preparations brought into physicke, which you doe haue worse than a serpent or a dog, with the practisers of chemie.

What shall I neede many wordes? If you will not yett graunt that the speciall cause of diseases consisteth in minerals, hearken what *Arachis* saith in the fourth booke of his Epistles. The bodies of the sicke being full of seedes of diseases, will hardly be healed without metalline medicines. And in his treatise of Antymony he saith: Antymonye doth no lesse purge the diseases of the bodies, than metals, from superfluities. This did that learned man vnderstand when as yett he knew not the true preperation of Antymony. Likewise hee greatly esteemeth the potable golde, the preperation whereof, as the same *Arachis* saith of it, I will declare vnto you, because you shall not be ignorant. Take gold twice or thrise purged with Antymony, make it into thinn plates and in a fit vessel, hang the plates that they touch not one another, and let it be burned and calcined in a furnace daily purged by the fume of halfe a pinte with a very strong fire, till it be reduced into a white powder.

An Apologeticall Preface.

out and laide open in the aire, they do dissolue, and there flowe from it a certaine oilie humour red of colour, and of taste sweetish. He drew out two ounces of oil of golde, but out of that which was not so well burnt, the liquor did not so readily runne out. Sometimes he vsed to poure on the spirit of wine rectified, & that so long, and so much, vntil the whole red colour was drawn out. You shall rectifie those spirites or essence of wine very subtilly, if you put it into a glasse cucurbite vnder a limbecke with a receiuer, and set it in most cold or snowie water, and couer the head round about with a linnen cloth stieped in warme water, for then the subtiler partes will rise vp, leauing the waterie substance in the bottome. Gold calcined and often infused with the spirit of wine with many imbibitions, and againe distilled by a Limbecke, leaueth in the bottome behinde a reddish liquor. That Physition vsed first to purge the body, and then to shauce and heate the crowne of the head, and then to poure on a dramme of that oile, and to giue so much also to be drunke in maluesey. The like is to be wrought with fine siluer for the diseases of the head, and so likewise of other mettalles, for being duely prepared, they do dissolue, because they are sakes.

This man hath many other mynerall medicines, which were neuer knowen, either to *Galene*, or to *Hippocrates*, but brought to light by our *Theophrastus Paracelsus*, of whome you great Philosophers and Physitions onely in name do vndiscreetely write. Do you thinke all things yterly vnpossible vnto other men which you your selfe knowe not, or can not do, or that you cannot compasse with your diuine knowledge? What will you say to this? I know a man that within three, or at the most sixe daies, can heale the French-pox with his *Turpithum minerale*, not with that which is made with oile of vitrioll, but with another farre more excellent which shall not come to your handes or knowledge except you lay aside your frowardnes, and cease to bring the Paracelsians in suspition with the common people and noble men, and to defraud them of the fruit of their iust labors. You say, What haue you brought to passe? what haue you found out whereby you should looke for praisc or profit? Then do we demaund of you, What haue you found out whereby physicke is the better furnished? We haue brought into physicke, essences, oiles, balmes, and sakes, all which the Alchymists schooles haue founde out. And how great light is come vnto physicke onely by true distillation, it is knowen vnto all men, and daily experience teacheth, how great commodity hath redounded thereby vnto the sicke. In the meane time, if you so much detest the labour, yet at the least spare our good name. But it is no maruell, doth it not so alwayes happen, that the best labour is worst accepted and recompenced? Euery good man inclineth to vertue, wisdom, and fidelitie can witness the same, what reward they haue often receiued for their fidelity and opening of the truth. So some men when they can say no more, they obiekt vnto the searchers of nature, their poverty, filling the eares of the common people with glorious lies, alwayes charging vpon those things which followe vpon the abuse and dangerous courses of the counterfeit Paracelsians, iudging all things by
B their

An Apologeticall Preface.

bookes in their owne language. I will also write two bookes in the french

An Apologeticall Preface.

their contempt, pouertie, vile estate, and basenesse, but they will quickly auoyd that despised pouertie, which willingly they sustaine, that the nature of things might daily more & more be knowne vnto men, whereby the vnaccustomed cures of most gricuous diseases, might at length be found out, with the which such as are diseased, might through your sluggishnes all die, if God hauing compassion vpon them nowe at the end of the world had not prouided wholesome medicines, euen by most contemned men. The lepers and gowty, the infected with the physicke, falling sickenes, and French poxes, deuoured with the canker, fistula, & greedy woolfe, with the drop sicke, and palsey, and that with the plague & other diseases, are thrust into their graues. These (I say) and many other more, whome you through ignorance with your naughtie and corrupt potions and purgations, like butchers haue buried aliuie, will rise vp against you. These (I say) wil call you to answer, and accuse you, euen the poore, whome you haue robbed of their goodes, will require your blood for the losse of their bodies, and consuming of their mony. Then what a madnes and cruel foolishnes is this, that in the time of any great plague, such as are infected, you shut vp in houses, set markes vpon them, keepe them in prison, strangle them with cares and solitarines, and kill them for hunger: Is the plague so to be cured? Or whether doe you not thinke that all men may be infected from whence the first man was infected? why do you not preserue the whole with your antidotes or defensives being so famous phyitions as you are? but you haue tried almost all your medicines to be of no force in this disease. Do you in this sort loue your neighbour as your selfe? or thus spend your life for your fellow, when as at no time (if help be required) there is greater neede of fellowship, companie, comfort and helpe than in the time of plague? O what great punishment haue you deserued that refuse those that are forsaken of their friends, farre from their kindred, and as it were thrust into exile, whose solitarinesse hath beene more violent vnto them then the disease, and grieve of minde hath killed rather then the sickenesse? what I pray you is true and christian friendship? doth not this complaint of the sicke stirre vppe vnto pitie? When I was in health thou wert my friend, thou diddest visit me, and help me, but now that I am sicke, thou doest abhorre me, and liest from me, when fortune laughed vpon mee, thou diddest also laugh: but nowe that with grieve and teares I craue comfort, thou doest deny it. What doe you call visiting and helping? You will not only not help your feloes, but wil perswade princes to stop the passages, that no trauellers shall passe vnto those places, when as you ought with courage to relieue them of their grieve, and willingly to go thither to trie your cunning. But when any plague beginneth, you are the first that tremble, are afraide and despaire. The sicke are committed vnto you as children and infants which lacke diligent cure, you ought to helpe them as the father doth his children, and not to robbe them of their money. Then would the sicke man smile vpon you, if you wouldest refresh his languishing life with some gentle balme: then would he reioyce in the sight of you, and call you his father. Every naturall
physici-

1

B. G. Londrada A Portu Aquita-
nus vnto the gentle Reader,
health.

THis treatise of Paracellus (friendly reader) came vnto my hands by the gift of a certain nobl: Prince of Germanie, and because it is sufficiently euident to be Paracellus worke, I thought it not good to reserue it to my selfe, but to publish it abroad, seeing there commeth no commoditie or profit of hidden treasure. This therefore such as it is (louing Reader) imbrace: and shortly, God willing, looke for more and greater matters. But this one thing I would haue you vnderstand, that when you do minister those exalted essences of Paracellus and his precious oyles, thinke not that they are to be ministred by themselves, but with some other mixture to cary or leade them: and they must be vsed, the stomack first being purged with some speciall medicine of Paracellus: as for example, if you will minister oyle of Vitrioll, mingle fve or sixe droppes with an ounce of conscrue of Roses, so shall you safely giue it: the like you must iudge of other things; vse these happilie.

Farewell.

An Apologeticall Preface.

~~And in the same language I will also write two bookes in the french~~

1

An hundred and foureteene, Experi-
ments and Cures of, *Phillip Theophrastus Paracelsus* a
great Philosopher, and a most excellent doctor of the one
and the other *Physicke*, Written with his owne hand in the Ger-
mane tongue, which Conrad Steinberge his seruant found
among other loole papers and scrolles of
Paracelsus.



Certaine Baron being diseased with
a wonted grieffe, By drinking our
Quinta essentia Mercuriale, cast out
a stone downward, and became
whole.

2 A certaine woman was long
sicke of the Passion of the heart
which she called *Cardiace*, who was
cured by taking twice our *Mercurial* vomit, which caused
hir to cast out a worme commonly called *Thentam*, that was
foure cubites long.

3 One Bartholmew, had for two yeeres space a paine in
his side, whome I cured by giuing him the oyle of *Vitriol*,
in a drinke comforting the stomacke.

4 A man that had his Nauill standing out like to a mans
yard, was healed with a thrid dipped in the oyle of *Vitriol*,
by tying the threed hard about it euery day. After the same
sort I healed a great swelling or ouergrowing of the flesh
called *Parotis*, which grew out of a womans thigh waying
siue pound.

5 A souldier was shotte through in the breast to the
left shoulder with a two forked arrow, so that the head
stucke fast in the bone, the which I drewe forth with my
two fingers, and powred *Kist* into the wound and so hee
was healed.

6 A Phisitian being astonied with a clap of thunder and
Lightning, so that hee seemed to bee sick of the (*Apo-*
plexia)

Experiments.

plexia) or of the disease which they call *Syderacio*, and of vs, blastings or taking, was restored to his former health with *Oleum auri in aqua Melisse*.

7 A young man which for three yeere hadde on his chinne a great outwarde swelling or apostume, with the often chawing of the herbe called *Perficarie*, was cured.

8 I cured hard apostumes, swellings, and crustie vlcers, and stinking in the nostrils, with our *Medicamentum mundificatiuum*, and with our *Emplastrum Stipticum*.

9 A woman who was in manner consumed with the French Pox, was cured with a drinke or potion of *Essentia Melisse*, and shee liued eight yeares after.

10 One had his stomacke swollen and standing out bigger then a Pomegranad, and that without any paine, whome I cured with a drinke or potion of the oyle of *Vitriol*.

11 A boy of fifteene yeares olde falling downe a stone staires had his arme and leg benumbed and void of moving, whose necke with the hinder parte of the head, and all the backe bone I annointed with this *Unguent*. R. of the fatte of a Fox, $\text{℥} \text{ij}$. oyle of the earth wormes, $\text{℥} \text{j}$. *Oleum Philosophorum* $\text{℥} \text{ss}$. I mixt them together and anointed therewith, and in short space no wound nor swelling appeared in him so hurt.

12 One after an agew fell into such a dead sleepe that he felt not himselfe being pricked, nor could open his eies, nor speake any thing; hee was sicke of the *Lethargia*, whome I cured with the oyle of Salt.

13 a woman that gaue a child sucke, hauing her tearmes stayed long before, at the length the mensstruous blood ran a pace out of her breasts, wherupon when she felt no grieffe or paine, I healed her by extracting blood out of the vaine of the foote called *Saphena*.

14 A boy hauing his finger eaten to the bone with a disease called *Impetigo* or *Lichen*, I cured in short time with the oyle of Lead.

15 In a place where the bones were cankred and consumed,

filmed, with good successe I vsed *Quina essentia serpen-*
tum.

16 A young man had his thigh made filthie with red
Pushes of the bignesse of Grommell seede, which I cured
with the water of *Tartar* and *Theriacle*.

17 The growing out of the flesh in the Fundement, as
also *Ani Rhagades*, which are certaine cleftes or chaps in
the flesh, I cured by the taking away of those fleshlie parts
by incision with *Filum Arceuticale*, and by the vnction of
Oleum Saturni.

18 One that spit blood I cured by giuing him one scru-
ple of *Laudanum Precipitatum* in the water of Plantaine,
and outwardly I applied a linnen cloth to his breast,
dipped in the decoction of the barke of the rootes of *Heu-*
bane.

19 One had two Pushes as it were wartes vppon the
yard, which he got by dealing with an vncleane woman, so
that for sixe moneths he was forsaken of all Phisitions, as
vncurable, the which I cured by giuing him *Essentia Mercuri-*
riale, and then mixed the oyle of vitriol, with *Aqua sophia*,
and laied it on warme with a supositorie or tene foure
dayes.

20 One fiftie yeeres olde after hee was healed of the
French pox, had euery moneth the flux of the Hemeroides
breaking and flowing out as fast as the termes doe in a wo-
man, whom I cured by purging him first with *Pillule Pe-*
ssilentiales Russi mixed with our *Essentia Mercurialis*, after-
ward he drunke oftentimes, *Aurum Diaphoreticum*, but
last of all, by giuing him *Crocus martis* in drinke hee was
perfectly cured.

21 A Goldsmith of Stuburg had his skull perished vntil
the innermost skin, or pellicle, which they call, *Meninx te-*
nua: which also swelled vppe, whome I cured by op-
ning the skull, and by purging the skinnie or pellicle, as it
commonly falleth out in the wounds of the head with
Unguentum Fuscum, and afterward with *Blasamum Hyperici*,
and with the flowers of herbes a propiate for the head
applied to the place painted in forme of a plaster. But in

C 2

the

the meane time he dranke thrise euerie day of the oyle of Vitrioll with the water of Basell and Lauender: Note that this disease is called *Talparia*, or *Talpa*.

22 A girle of the age of fifteene yeares before shee had her flowers, was verie sore sicke, whome I cured with the Oyle of Camomell, in the water of *Melissa* and *Valerian*.

23 I cured a woman that for thirtie yeares had a canker in her breast, by giuing her *Essentia Mercurialis*, with the water of Plantaine.

24 A boy had his face and stones swollen whom I cured with the extraction of *Rhabarbo*.

25 One Ionas falling in loue with one *Sabtan*, fell besides himselfe, whom I holpe by giuing him in drinke *Lapidem siue calculum microcosmi*.

26 The daughter of one Oliuer being very pale did greedilie eate smal stones, chauke, lime, dust, and such like, (as they commonly doe which haue the longing sickness called *Pica* or *Malachia*) thorowe the lothing of the stomacke, whome I cured by purging her with *Essentia Mercurialis* for the first vomite, afterwarde for certaine daies I gaue her oyle of Vitrioll to drinke with the water of minte.

27 One was sicke of the Louisie euill called (*Pthiviasis*) whom I cured with these pilles. R. *Essentia mercurialis*, ʒss. *Aloes Hepatice* and *Mirba ana*. ʒss. *Saffrana* halfe a scruple, make thereof pilles with the oyle of *Staphisegria*, afterward he dranke a draught of wine of *Centuarie* or *Perficario*.

28 A boy of eightene, yeares old had a tooth drawn, and three months after a certaine blacke blather appeared in the place of the tooth. Tho which I daily annointed with oyle of Vitrioll, and so the blather was taken awaie, and the new tooth remained.

29 A young Gentlewoman, called *Ascania* had great paine in her head, and was cleane ouer all her bodie, because shee had northe due course of her tearms, who after shee had often vomited, the paine abated: but when shee could

Could not abide any longer to vomit, I cured her by drawing bloud out of the vaine which is vnder the ball of the foote, and afterward the teames had their naturall course, and she was holpen.

30 I oftentimes cured the falling sicknesse with *Essentia Veratri Nigri* prepared after our order.

31 One that had the Flux of blood by meanes of an Arter that was cut, I holpe with *Kist Stipticum*.

32 A Knight being in an assemblie was sodenlie astoned and diseased ouer all his bodie, as if hee had hadde the *Apoplexie*, whome I cured by anointing the hinder parte of his head with *Balsamum Helenij*, and *Essentia Mercurialis*.

33 A man of the countrie being stung with a Viper or adder, fel presently into a colde sweate, to the great danger of his life, who was restored to his health presently by drinking *Theriaca Nostra* with strong wine.

34 A woman who had not her naturall courses, was troubled with a verie sore cough: the which I cured by opening the vaine beneath the ball of the foote.

35 A fat drunken Tauerner was in danger of his life by a surfet, who was restored to his health by letting of blood.

36 A woman called *Sabina* had a long time the fixe of the belly, by reason of the loosenesse of the stomacke, the which I cured by giuing her oyle of *Vitrioll*, with conserue of *Anthos*.

37 A man that was wounded in the pellicle or tunicle of the heart, was cured with *Essentia Solis*.

38 A yong man being vexed with a continuall and violent cough, I cured by giuing him oftentimes the iuice of Horehound with our *Oximell*, and after that he voyded a worme vpward and was holpen.

39 A young childe had after a sicknesse a swelling in his breast by reason of the aboundance of humours, the which I cured onely with *Theriaca Nostra*.

40 A certaine man had a disease called *Carcinoma*, or *Gangrena*, the which was cured with *Oleum Veneris*.

41 A certaine woman was so troubled with a disease in her secret partes, that what moist or liquid meate shee did eate, presently shee vomited againe, the which was cured with *Oleum Margaritarum*.

42 One Elingus had a great paine in his stomacke, the which was holpe with *Essentia Mercurialis Vomitoria*, the vvhich shortly after vomited a peece of flesh wherein was hid a worme.

43 One Vermundus, vvvas so troubled in his head and braine, that hee staggered hither and thither, as though hee had beene drunke, whome I holpe by giuing him *Pillulas Pestilenciales*, with the which I mixed *Essentiam Mercurialem*, that caused him to vomite a hundred and fiftie wormes.

44 A certaine man was sicke of the spleene, whom I cured with *Crocus martis*, in the water of *Tamaris* and *Enula Campana*, and by outwardly applying *Balsamum gummi ammoniaci*.

45 One was troubled vvith a corosion or gnawing of the intralles, whome I cured by ministring vnto him *Flores Veneris* in wormeewood wine.

46 One was troubled with paines in the stomacke thorow weakenesse, who tooke *Oleum salis* in his drinke, and caused him to haue manie seges or stooles, and so was restored to his health, as wee haue written in our booke called *Parastenasticon*.

47 A man that vvvas troubled with the head-ach I purged by the nostrils, casting in the iuice of *Cyclaminus* with a firing.

48 Against the falling sicknes I gaue often to drinke the iuice of the herbe called *Lanceola*, the which is called *Herba Vernalis*, or the lesse plantaine with an emptie stomacke for the space of thirtie dayes, mixing it with the extraction of the shauings of iuorie, and the bloud of a pigion, for the man, the male, and for the woman, the female, in the *Essence* or oyle of *Craneum Humanum*.

49 In diseases of the eies termed *Catharacta* or *Stilicidium* and (called in the Greeke *Epiphora*) and in swellings and paines

paines of the eyes, I haue vsed *Medicamentum sine Collirium nostrum* made of *Tutia Magistralis*, wherevwith we did not onely cure watering eies, but also the great paine of the eie liddes, and also where there vvas flesh growving ouer the sight of the eie, that it seemed to bee past the cure of those common Phisitions that profess to bee skilfull in the eies.

50 A certaine disease called *Palipus* the which is a stinking in the nose, I cured with oyle of *Vitrioll* and the water of wax.

51 One falling from a hie place pissed bloud, the which in short space I cured, giuing him to drinke ʒj of a pouder of our inuention with ʒiij. of the flowvers of *Tilie*.

52 In the great scab I haue often vsed ths Vnguent, made of *Mercurie* mortified ʒij. *Ceruse* ʒj. *Euphorbium* ʒj. *Staphisagre*, *Litarge*, *Sanders*, ana ʒss. mixe them all together with as much grease of a red hogge as will suffice.

53 A certaine man being long sicke of the pox had two rumours and an vlcere in his nose, at the which euerie day there came forth great quantitie of stinking and filthie matter, in whose nose I cast this decoction with a siring. R. *Honie* ʒiij. the iuice of *Calendine*, *Common salt* prepared ʒij. *Aloes* washed ʒss. mixe them together. Inwardly he vvas purged vwith *Oleum Mercurij*.

54 In hard and knottie impostumes of the govvte, I vsed *Amoniacum* dissolved in vinegar mixed vwith the oyle of *Turpentine*, also oyle of *Cristall*, onely disperceth and consumeth those knottes, as I haue oftentimes proued, or *Cristall* calcined vwith the oyle of *Turpentine*, also the oile of salt doth the same.

55 In curing of paines in the mouth of the stomacke, entralles, and belly, I vsed the water of the flowres of *Camomel* ʒiii. hony of *Reses* ʒj.

56 One *Ioannes Baptista* a faire yong man was infected with the pox two yeres throug the filthy sin of *Sodomites*, so that there grew a peece of flesh in the inuward parte of
the

Experiments.

the necke of the great gut with such extreme paine that he was almost dead, whome I cured by sweating manie dayes, with a Malgamie made of Mercurie and Iupiter, and opening his fundament with an instrument called *Specillum Ossicularium*, and laying on oyle of *Vitrioll*, vppon the said superfluous flesh, and afterward I cured that flesh eaten away, with a suppositorie Incarnatiue.

57 One called Gallenus had lost his speech by meanes of a hole that hee had in the pallate of his mouth comming of the pox, the which I cured with *Mercurius Dulcis diaphoreticus* cast in by a siring, and so the flesh grewe againe and was made whole.

58 One was troubled with great burning of the vrine the which I holpe in this order R. dry Reses, Pug, semis, Linseede, the seede of Cucumbers, Gourdes, Melons, Mallowes, Purcelane, Populeon. ana ʒ two of the fruit of *Alkekengi*, numero x. faire water l.i. ss. make thereof a decoction according to Art: then straine it, and put thereto *Trochiscorum Alkekengi* ʒ ss. white sugar ʒ ij. Camphire ʒ j. mixe them and cast it into the yard with a siring or other instrument.

59 One being sicke of a thisicke, which is an vlceration of the lunges, with a consumption of all the whole body, the which hee tooke by the infection of his owne wife, I cured with the oyle of *Perrelles*.

60 A certaine woman had the course of her termes so long, that many times shee was readie to giue vppe the ghost, whome I cured with the oyle of *Vitrioll*, in Plantane water, and ʒ j. of *Carniola*.

61 Pustules or Wheles in all partes of the bodie, and especially in the head comming of the Poxe, I cured onely with the potion of *Lignum Vita* or *Guaicum*, and his purgatiue Salt, without anie other outwarde medicine.

62 A Fistula being betweene the testicules and fundament of a certaine man troubled with the pox. I healed by applying *Oleum Arsenicale fixum*.

63 A Hernia or Rupter which some call *Ramex*, in the
which

Experiments.

with the bowelles fall into the coddles, I cured by the extraction of white sanicle, digested in bread, and afterward taken in drinke, keeping vppe the gut or entralles with a trusse made fitte for the purpose, and laying vpon the place offended, the Fesses that remained of the extraction.

64 Intollerable paines in the legges, *Ex morbo Venereo*, I cured with the oyle of *Lignum Vita*, mixt with old Theriacle.

65 A certaine maiden through want of her monethly sicknesse was so vexed, that sometime thrise a day shee seemed to be haunted with an euill spirit, whome I presently cured with the extraction of *Rhabarbe*, with the spirite of Tartar in drinke, with the water of *Melissa arthemisia* and *pulegi*, in *Oleo Vitrioli*.

66 Paines in the teeth I cured by the iuice of the nightshade and *Perficaria* made warme in a Gargarisme burying the herbes afterward in a dunghill.

67 I prepared a pouder of the ashes of Rosemarie, the which maketh the yellow teeth white, and healeth tumours in the Gummes verie quicklie without blood.

68 In tumors of the vuule Gummes and iawes, I haue vsed *Oleum Vitrioli* in water of *Perficaria*.

69 In tumors of *Scrophules*, or hard impostumes of the breastes, I haue vsed the oyle of *Terpentine* mixed with Misselto of the Oke in forme of a vnguent.

70 At Ingoistad a cittie of Germanie, a certaine man had the consumption of the lungs, whome I cured with the extraction of *Consolida maior* in bread.

71 A certaine woman the which after childbirth was not well purged of her tearmes, presently fell beside her selfe, with other greeuous paines in her breast and reines of the backe, whome I holpe onely with the *Essence of Antimoni*.

72 A maiden often yeares olde after bathing her selfe fell into an Apoplexia, which proceeded of the Flux of grosse humours into the vessels and into the partes of the

head wherein consisteth the feeling and moouing of the whole body yet she snorted much in her sleepe and trembled ouer all her bodie whome I cured with *Oleum cranij Humani*, giuing it with the spirit of Vitrioll in water of Lauender.

73 A young sucking childe had his palate and lippes full of Pustules or wheles called *Aphas*, whome I cured by bathing them with a linnen cloth wet in this water. R. *Consolida maioris & minoris*, ana one handfull, white wine lss. boyle them together and put thereto *Sal Gema*, ʒ ij. clarified honie l ij. and make thereof a mixture.

74 A certaine woman who wanted her naturall courses, was thereby so tormented that shee abhorred all men, yea her verie companions, whome I cured by opening the inward vaine of the arme, bicause I could not finde the vaine of the legge called *Saphena*.

75 A man of three score yeeres being full of Melancholic humours, hadde crustie scabbes ouer all his bodie, the which I cured with the medicine, R. the iuice of Plantane, *Semperuiui*, and nyteshad ana *Oleum Lithargirij*, as much as will suffice, make thereof an vnguent wherewith thou shalt annoint all the partes of the bodie.

76 One was troubled with a distillation or Cataract of the eies, whome I cured in this order. R. *Tutia* prepared and put into a fine linnen cloth, and dip or wet it well in *Vino cretico*, wherewith wash the eies oftentimes and they shall be holpe.

77 A certaine woman after childbirth was troubled with great paine and chops in her breast, which I cured washing them often with wine mixt with *Oleum saturni*, and afterward the child did sucke.

78 A yong maiden being troubled with a greuous vomiting that shee coule neither retaine meate nor drinke that shee tooke, the entrals moreouer swelled exceedingly, whome I cured by applying a plaister of the leuen of bread with the iuice of mint.

Experiments.

79 A certaine woman that three moneths after shee was conceiued, feared abortion or birth of her childe afore the time, whome I cured with the Extraction of Rhabarbe with the spirite of Tartar, and afterwarde shee drunke oftentimes *Essentia Melissa* with *Oleum Solis*.

80 One Gorijs, had a bone out of ioynt for three daies, which afterward swelled maruellously, the which swelling I holpe with *Oleo Verbasci* and *Prunella*, otherwise *Primule* with the iuice of *Camomilla*, and *Agrimonie*, and *Oleum Petroleum*, these being mixed together warme, I anointed the place being greened, and so the bone was restored to his place againe: then afterwarde to strengthen and comfort the ioynts, I vsed the saide vnguent mixed with Masse to of the Oke, and *Consolida Maior*, vntill the cure was perfectly done.

81 A woman being almost dead of the Chollicke, I cured with the red oyle of Vitrioll, drunke in Aniscede water, and a while after that potion, she voided a worme and was cured.

82 A certaine man called Barthelmew, hauing carnall companie with his wife, could voide no sperme at his yard but onely winde, the which by often vsing of *Oleum Vitrioli* with the spirite of Tartar in distilled wine, and afterward the Extraction of *Satirion* hee performed the act verie well.

83 A child often yeares old was troubled with a stone in the bottome of his yarde, the which I cured by giuing him *Oleum Vitrioli* to drinke in *Aqua Aqualia*, and then I applied outwardly *oleo cancerorum* with the oyle of Turpentine, and so within one houres space the stone came foorth and hee was holpe.

84 A woman of twenty yeares old being married could haue no children, who by the vse of taking the extraction of *Satirion* she conceiued, and within nine moneths shee had a strong childe, but lest that after her childbirth shee shoulde become barren againe and dried away with a leanenesse, I gaue her to drinke *Oleum Margaritarum*

with Romaine coleworts.

85 A certaine woman being troubled with great abundance of her naturall sicknesse had great swelling and paines in her hands and feete, and fell manie times into a sound, whome I cured by taking often the Extraction of *Rhabarbe*.

86 To cause nurses to have a bundance of milke, I haue taken the fresh branches or tops of fenell and boyled in water or wine, and given it to drinke at dinner, or supper, and at all times, for it greatly augmenteth the milke.

87 One had in the arme pit a sanguine impostume, vpon the which impostume I applied a linnen cloth wet in mans blood, being warme, and so in short time he recovered his health, not without great admiration.

88 One called Ambrose, while he yawned, sodainly the lower iaw remained with great grieve and paine, whome I cured with the decoction of Camomel, *Verbascum Perforata*, and such like, as before in Number. 80.

89 One was troubled three yeares with a disinesse in the head, whome I cured within a moneth by drinking *Oleum Vitrioli*, in *Betoni* water.

90 A man being vehemently troubled a yeeres space with paines in the head, I cured onely by opening of the skull, and in the same manner I cured the trembling of the braine, taking therewithall, *Oleum salis* in water of Basell.

91 A certaine maide for want of her monethly sicknes, was swollen all the bodie ouer, and had red Pustules, which alwaies at certaine houres of the day appeared seuen times, and vanished away with great paine of the stomacke, and sounding, whom I cured giuing her in drinke *Essentia Splenis*, extracted out of the Splene of an oxe in the water of *Melisse* and *Artemisia*.

92 I holpe one of the plurisie by drawing away blood of the inward vaine of the arme on that side, giuing him also in drinke *Spiritus Tartari*, in *Aqua Melisse* and anointing the outward part with the moue of the mountaine.

Experiments.

13

93 A certaine woman hauing a coroding vicer in the left brest with great paines, by meanes that she had not her naturall sicknesse, she had also in the right breast, necke, and armpit, certaine kernels, and hard tumors, and chiefly the left arme was astonied or taken, to whome I gaue fundrie times a purgation of the extraction of Rhabarbe, and the oyle of Golde by the space of a moneth, outwardly I washed the breast with the decoction of the rootes of Celandine in wine: also I laied thereon plegetes wet with *Oleum Veneris*, mixt with honie and rooled it, and afterward I layd it on our common *Opodeltoche*, and so she was perfectly cured.

94 One *Rosina*, was troubled with a quartane Agevv the space of twelue months, with induration and swelling of the Splene, whereof shee fell into a kinde of dropfie which is called *Ascitem*, the which I purged first with *Essentia*, and *Trochiscis Alhandali & Serapionis*. The second day I commaunded her that shee shoulde licke in *Diacubebe* for the space of a moneth.

95 One had a hard swelling in the flesh of his legge caused of (*Morbus Hispanicus*) whome I cured with *Oleum Antimoni*, $\text{℥}iii$. Mercurie mortified according to our order $\text{℥}i$. mixt into an vngent.

96 A noble woman was troubled vvith *Empiema* the vvhich is a spitting foorth of filthie matter, vvhome I cured vvith *Oleum Sulfuris* drunke in vvater of *Ciclamini*, *Melissa* and *Etonie*.

97 in grieuous paines of the ioyntes I haue vsed, *Oleum Vitriolli* in vvater of turpentine, or vvater of vvormvvood.

98 A priest vvwas troubled vvith the running govvte and vvith great paines in his Kidneis, vvhom I cured only vvith oyle of turpentine according to our order.

99 A certaine Queene through the Retention of her menstrues, had her tongue so inflamed and swollen that shee could not speake, and had a lamenesse throughout the vvhole bodie, and also fel besides her selfe, vvhome I cured by dravving bloud from the vrine called *Saphena*.

100 A child of twelue yeares olde had sodenly a great

Experiments.

swelling in his head the which was soft, whome I cured in foure dayes with this medicine, R. oyle of Camomil, *Tapsi Barbati*, *Hipericon*, and mixe them, and therevwith annoint the tumor.

101 A young man that was troubled with *Spasmus Caninus*, so that his mouth was drawne awry, I cured by annointing the reines of the backe with *Balsamum Helenij* & *Hedera*, and by little and little drawing the place being avvie to his forme vvith the gentle rubbing of my hand: Moreover, I gaue him in his drinke *Oleum salis*.

102 One had an impostume behinde his eare, the which I cured in purging him vvith our *Essentia Mercurialis*, and applying our *Apodelta*.

103 I cured the inflation and hardnesse of the splene, with my plaister made of gummes, and *oleum Philosophorum*, with the iuice of *Ciclaminius*.

104 A certaine woman being awake vvas vexed with *Litargia*, so that her eies vvere alvay shut, and if any had called her, shee coulde scarce open her eies, and no man could vnderstand vvhatshe said, nor yet ansver anie man, the vvich woman vvas brought to her perfect health only by the vse of *oleum vitrioli*.

105 A noble man in Carinthia vvas sick of the plague vvhom I cured by giuing him euery morning *electuarium inniperorum*, wherevwith I mixed one scruple of oile of *vitrioll*.

106 A Prince in Germanie that was troubled with the frensie, by reason of a sharpe feuer, vvhom I cured vvith giuing him five graines of *Laudanum nostrum* vvich expelled the feuer, and caused him to sleepe sixe houres aftervvard.

107 A Gentlevvoman of name vvas troubled with the suffocation of the matrix, whom I cured vvith *specifico nostro corticis ficus*, being laide vpon hote coles, and taking the same thereof at the lower partes, and presently shee was holpe.

108 A Lawyer of Augusta was long sicke of the collicke, and was forsaken of other Physitions, whome I cured

Experiments.

15

red by giuing him *Laudanum nostrum*.

109 A Barber of Argentine was greatly troubled with the head-ach, to whom I gaue the oyle of sweete margerome to smell, and put a drop thereof into both eares, and as soone as it was done he was holpe.

110 A certaine woman at Colmaria, was troubled with the falling sicknesse, in whose nose I put the oyle of *Gargates*, and within a little while after she recovered againe; then I purged her with *Elleboro nostro*, and the next day I gaue her certaine drops of the oyle of *Cranei humana*, who afterward was troubled no more.

111 A certaine Baron was sore infected with *Morbus Hispanicus* and miserably annointed with *Vigoes* vnguent, and left off the schoole doctors, vvhome I first purged with our *Specificum Torpetum*, and then I gaue him *oleum solis & Margaritarum*, in *aqua guaiaci rectificate*, and so he was perfectly cured.

112 Many that were troubled with the quartane feuer I haue cured with our *Turpeto*, and also those that had the pestilence and plurisie.

113 A certaine man of fittie yeres olde was vexed with a cramp that his head and necke was drawen downe to his breast, and could not lift nor stirre it. Vnto whome I applied *Arcanum magnetis & oleum salis*, and so he was cured.

114 One was troubled with a palsie, whome I cured onely with the essence of *Cheri* drawen with the spirite of wine.

The end of the Experiments of Philip Theophrastus Paracelsus a most excellent Doctor of the one and the other Physicke: enioyne thereto the praise of Iesus Christ, and farewell.

B. G. L. P. Penotus Londrada a portu sanctæ Mariæ Aquitanus, greeting.



Thought good (gentle Reader) to publish and make thee partaker of these foure particular things, which, if at the first sight they shall not seeme to agree with thy worke and practise, thou must remember to impute that vnto thine error and ignorance; for, a light error doth marre a whole worke, which thou must amend by reading of Philosophers bookes. For which cause the sayings of Philosophers are much and long to bee searched, examined, and thought vpon before thou canst get out the hidden meanings of them. If then in reading Philosophers Bookes thou play the sluggard, thou canst neuer bee perfect in preparing thy matters, and therefore I might not by the authoritie of the lawes of Philosophie, interpret all things openly, word for word to thee. Some things are to be left for industrious wittes, wherein to exercise themselves by studying and searching. Notwithstanding if thou be not vnthankfull, all these things shall be opened and declared vnto thee in my Gallia portu; where verie many workings hitherto knowne of fewe, shall faithfully bee set foorth. In the meane season knowe thou, that I am not the deniser of these particular things; for some of them I had of gift, and some other for money and rewards came to my hands. To thee I giue them freely, which vse well. Farewell.

¶ *A Treatise of certaine particulars, whereof the first intreateth of the preparation of the Markasite of lead, as well for the transmutation of mettals, as for the alteration of mans bodie, &c.*

17

THe philosophers *Saturne*, is properly the markasite of leade, and in deede doth excell *Sol* and *Luna*, in so much that *Raymond* saith, that in this inferior world, there is no greater secret, then that which consisteth in the Markasite of Lead, insomuch that they which haue thoroughly sought out the force and nature of it, haue bound themselues together by othe neuer to vtter those secrets of nature vnto the ende of their liues. For so much as his operation is of such kinde, as truely it hath manie and sundrie vses, which being duely prepared, doth not onely alter and change the filthie and corrupt humours of our bodies, but also can change and transmute by sundrie experiments, *Luna* into *Sol*.

Take of the Minerall markasite of leade xii. pound and grinde it into fine powder vppon a Marbell stone, as they grinde colours vvith vinegar: being well ground and tempered, put it into a strong glasse, and put thereon a good quantitie of distilled vinegar, and stir it well with a stick, and so let it stand in *Balneo Marie*: then set thereon a blind head, and there let it stand eight daies together, stirring and mouing it euerie day sixe or seauen times: then let it coole: and the vinegar wilbe of a yellow colour, the which ye shal powre forth into another glasse, taking heed that ye stirre not the phecies: then put thereon more vinegar, & stirre it wel with a stick, and set on the blind head and set it in *Balneo Marie* other viii. daies, as ye did afore, then powre forth that vinegar being coloured into the other glasse. And this order ye shal vse so long vntil you see the vinegar no more coloured, for at the last the phecies wil remaine in a white masse, like white earth.

Distillation of the coloured Venigar.

THen take all that vinigar being coloured, and distill it in *Balneo* vntill it will drop no more, and there let thy

E

cucurbit

the which is neither the nor the

F

which

B. G. L. P. Penotus Londrada a portu lan-
tæ Marię Aquitanus, greeting.



Thought good (gentle Reader) to publish and make thee partaker of these foure particular things, which, if at the first sight they shall not seeme to agree with thy worke and practise, thou must remember to impute that vnto thine error and ignorance; for, a light error doth marre a whole worke, which thou must amend by reading of Philosophers bookes. For which cause the sayings of Philosophers are much and long to bee searched, examined, and thought vpon before thou canst get out the hidden meanings of them. If then in reading Philosophers Bookes thou play the sluggard, thou canst neuer bee perfect in preparing thy matters, and therefore I might not by the authoritie of the lawes of Philosophie, interpret all things openly, word for word to thee. Some things are to be left for industrious wittes, wherein to exercise themselues by studying and searching. Notwithstanding if thou be not vnthankfull, all these things shall be opened and declared vnto thee in my Gallia portu; where verie many workings hitherto knowne of fewe, shall faithfully bee set foorth. In the meane season knowe thou, that I am not the deniser of these particular things; for some of them I had of gift, and some other for money and rewards came to my hands. To thee I giue them freely, which vse well. Farewell.

¶ A Treatise of certaine particulars, whereof the first treatise
 is of the preparation of the Markasite of lead, as well
 for the transmutation of metals, as for the altera-
 tion of mans bodie, &c.

17

THe philosophers *Saturnus*, is properly the markasite of
 leade, and in deede doth excell *Sol* and *Luna*, in so
 much that *Raymond* saith, that in this inferior world, there
 is no greater secret, then that which consisteth in the
 Markasite of Lead, insomuch that they which haue
 thoroughly sought out the force and nature of it, haue
 bound themselues together by othe neuer to vtter those
 secrets of nature vnto the ende of their liues. For so much
 as his operation is of such kinde, as truely it hath manie
 and sundrie vses, which being duely prepared, doth not on-
 ly alter and change the filthie and corrupt humours of our
 bodies, but also can change and transmute by sundrie ex-
 periments, *Luna* into *Sol*.

Take of the Minerall markasite of leade xii. pound and
 grinde it into fine poulder vppon a Marbell stone, as they
 grinde colours vvith vineger: being well ground and tem-
 pered, put it into a strong glasse, and put thereon a good
 quantitie of distilled vineger, and stir it well with a sticke,
 and so let it stand in *Balneo Marie*: then set thereon a blind
 head, and there let it stand eight daies together, stirring and
 moving it euerie day sixe or seauen times: then let it coole:
 and the vineger wilbe of a yellow colour, the which ye shal
 powre forth into another glasse, taking heed that ye stirre
 not the phecies: then put thereon more vineger, & stirre it
 wel with a sticke, and set on the blind head and set it in *Bal-
 neo Marie* other viii. daies, as ye did afore, then powre forth
 that vineger being coloured into the other glasse. And this
 order ye shal vse so long vntil you see the vinegar no more
 coloured, for at the last the phecies wil remaine in a white
 masse, like white earth.

Distillation of the coloured Venigar.

THen take all that vinigar being coloured, and distill it
 in *Balneo* vntill it will driop no more, and there let thy

E

cucurbit

the which is heretofore the same

F

which

cucurbit stand three dayes with the pheses that it may drie well, then take it forth, and thou shalt finde in the bottome of the glasse a white matter, the which take out, for in that whitenesse, the rednes of the Markasite is hidden, which being prepared, auailleth much to make *aquam philosophorum* that they call *ardentem*.

The preparation of the Pheses.

Take the white pheses or matter, and put it into a distilling vessell with a great recipient very well luted, that the spirites goe not forth, and set it in the hot ashes, and giue it a gentle fire, and then increase it according to arte a day or two, and there will come forth first a white water, and then a red or golden yellow oyle, the which is to be kept close with great care.

The pheses to be taken againe.

Then take those pheses and set them in a calcining furnace eight dayes, then take them forth and grinde them finely, and put them in a glasse with a good quantitie of distilled vineger, and stirre them well together; that being doone, set it againe in *Balneo* for eight daies together, and stirre it every day seuen or eight times, the more the better, then let it waxe colde and settle, and powre away the cleare part from the pheses, but take heed that ye stir not the dregges or bottome. Then powre on fresh vineger, and set it in *Balneo* againe, and doe as ye did afore, and then powre away the vineger againe, and cast away the pheses, for they are nothing worth.

The distillation of the vineger.

Then take the vineger which you reserved, and distill it with a gentle fire, and in the bottome thou shalt finde a salt, in the which remaineth all the force and strength. Then calcine the said salt againe in a reuerberatorie foure and twentie houres with a great fire, then take it forth and put it in the glasse wherein it was afore, and put thereon fresh vineger and set it in *Balneo*. And this thou shalt do so often vntill the salt leaue no pheses in the bottome: that
being

being done, distill thy vinegar as at the first, and thou shalt find thy selfe prepared liquid and cleare as Cristall.

Coniunctio spiritus corporis, scilicet olei & salis.

Take the aforesaid salt, and grinde it vpon a stone dropping thereon his red oyle by little and little: that being doone, put it into a cucurbit luted with *Hermes* seale, and so set it vpon a treuet in an *Athamor* twenty dayes, and it will be fixed into a red stone, so that ye haue the true gouernment of the fire. Then take it forth and grinde it vpon a stone, and according to the waight put thereunto as many *Letones* of the *Calex* offine gold, and vppon all these put on asmuch of the white water which ye distilled afore the red oile as all the whole doth weigh, and close it vppe with *Hermes* seale, and set it in ashes in an *Athamor* with a soft fire vntill it be fixed, but after it be fixed there wil appeere many colours, the which wil turne into perfect oile and true *Elixer*. Reioyce in this, but before yee beginne the worke, consider of it and pray.

The second particular that is called Torpetum sine diaphoreticum minerale, purging without loathsomnesse or difficultie, helping the plurisie, the plague, and especially the French pox.

Take *Leonis à dracone repurgatissimi* one part, *aquila mineralis repurgatissima* twelue partes, mixe them together according to Arte, then put them into a cucurbit of glasse, and put thereon twise so much of the liquor of red *Colcathor* without flemme, as the matter weyeth, and then nourish it in warme sand with a gentle fire three dayes taking heede that the matter ascend not into the head. That being done, distill it that the phecies may remaine drie, then increase thy fire that the sand and glasse may be red hote the space of three hours: then let it wax cold and take out the matter and beate it finely, and wash it with faire distilled water, vntill it haue lost his sharpenesse, and that thou shalt do diuers times till it be well purged: then drie it and put it into a glasse, and put thereunto the spirite of wine that it may be couered three fingers hie, and set it on

E 2

fire,

fire, and thus thou shalt do three times, and thereafter thou without any doubt a greater secret to heale his proper disease, so that within six daies he shall be quite whole. The dose is about five graines in conferue of roses drunke with wine or *Saccaro Rosato* as well in the morning as at night when hee goeth to bed, and let the patient sweate thereon two houres at each time. It is a most soueraigne medicine against all contractions, and you vse it (as afore) according to the nature of the disease. But the patient must vse it six daies. If there appeare any pustules ye shall cure them by touching them with oyle of Sulphure. Moreouer those that haue the dropsie or such like moist diseases in the body are cured by giuing them six graines in water of *Cardus Benedictus*, letting them sweate thereon as is afore said and keeping the order afore set downe. Against the Plurisie, yee shall giue foure graines in the said water. And against the plague in rose vinegar. Against the falling sickness with water of blacke cherries or Pionie. Furthermore, if anie haue had the same disease by nature, yee shall giue them euerie day a little pill in *Aqua Pionia*, putting thereon six droppes of the spirit of *Vitrioll*. If I would shew or expresse all the vertues, I should write a booke thereof, but that which remaineth I will shewe more at large in my booke called *Portus Gasconicus* with the order to draw the spirit of wine.

The third particular called *Laudanum Anodinum*, the which is most excellent of all other secrets in asswaging griefes and pained in diuerse diseases.

Take *Liquoris aque in experta* & *inspissati* 3ij & put thereto the spirit of wine, and let it in *Balneo* to digest, vntil it haue drawen awaie the Tincture: then powre it forth into a cleane vessell, and put on more, and so let it to digest againe so long as it will giue any Tincture or colour. Then take the gumme of Henbane dried in the sunne 3j, and draw away his Tincture with the spirit of wine, as thou didst out of the liquor afore saide, then take

Diamber.

Diamber ʒij. and likewise draw away his Tincture with the spirit of wine, and keepe it verie close vntill such time as I shall shew thee: then take *momia* ʒ ss. and drawe away his Tincture with the spirit of wine, and when thou hast done mixe it with the other, then take *Crocus Orientalis* ʒ iij. and drawe forth his tincture and mixe it with the rest, and euerie day stire it, and keepe it in a warme place close stopped fiftene daies; that being done, distill it in *Balneo*, and there will remaine a litle matter in the bottome, then put thereto a litle of the Tincture of *Diambre*, the which ye reserued afore, and so let it stand in digestion vntill it be thicke, stirring it 3. or 4. times a day vntill the smell of the licour be in a manner consumed, the which will be in sixe weekes. Then take these that follow, the licour of *Currall*, cleare *Ambre* or *Succinum* of each ʒj. *Unitarines horne* 6. graines, *Magisterium Perlarum* one scruple, *Osis de Corde Cerui* halfe a scruple, *Aurum Potabile*, or his Tincture ʒ ss. All these being finely beaten and mixed in a stone or glasse mortar, with the spirit of *Diamber*, put in with the residue being thicke, and so stirring it sundrie dayes afterward distill al the spirit of wine away, then put thereon the residue of the spirit of *Diambre*, and when it is almost dry, put therto *Olei succini*, *olei masi* & *Cinamon* of each about one scruple. Then take one part and reserue it for women without muske, for it hurteth them. But to the other parte for men, put in halfe a scruple of the extraction of muske made with the spirit of wine, and set it in a warme place that it may drie, and so keepe it to thy vse. Ye may giue it in forme of pilles or dissolve it in some conuenient licour, inconuenient Dose, as liij. graines or sixe graines, for those that are of strong nature. It comforteth much against the chollicke, the frensie hote Feuers, *Arthritide Podagra*, the weakenesse of the stomacke, the yex, and comforteth against vomiting, prouoketh sleepe. Against the falling sicknes ye shall giue iij. graines with the spirit of *Uliuoli* and *Essencia Camphora* that is drawen with oyle of sweete Almondes, the which is made in this order.

E 3

The

The order to draw the Essence of Campher.

Take *Campher* ʒj oyle of sweete *Almondes* ʒ ss. macerate them in the sunne or in *Balneo*, or in a drie warme furnace foure and twentie houres, then draw foorth his Tincture or essence with the spirit of wine, and put thereto ʒj of *Laudanum*, and ʒ ii of the spirit of *vitrioll*, and ʒ sixe of the water of pionic floures, and stirre them together, and giue therof one spoonful at the time of the fit. It is a most excellent remedie against all vncurable diseases.

The fourth specificum called Panchimagogon, the which doth purge in small dose all noisome spirits that are mingled with the humours.

Take *Spectrum Diarhodan abbatis* ʒ ii. and drawe forth the tincture with the spirit of wine, and keep it by it selfe. Afterward take the *Pulpe* of *Colocynthides* ʒ vii. *Turbit* ʒ v. *Agarici* ʒ i ss. *Helebori nigri* ʒ vii. *Dyagredi* ʒ vi. *Foliorum sene* ʒ iiij. *Rhabarbari* ʒ ii. *Elatery* ʒ ss. beate them and mixe them together, and put thereon *Sinamon* water, the which is made in this order. The *Sinamond* li. and stamp it grossly, then infuse it in white wine foure and twentie houres close stopped, then distill it with a gentle fire being close luted, for with this *sinamond* water or spirit of wine, thou maist drawe foorth the tincture of all the aforesaide drugges. Alwayes prouided, that ye keepe them a month in a warme place to macerate, stirring them three or foure times in a day, and at the end of the moneth powre foorth the licour, and put the pheses into a Retort, and distill foorth the oile and water, the oile ye shal rectifie, and reserve. The pheses that remaine ye shall calcine, and make thereof a sak, the which ye shall put to the oile that ye rectified. Then take that licour which ye reserved first, and distill it in *Balneo*, and in the bottome there will remaine a matter thicke like honie. Then take the tincture of *Diarrhodan Abbatis*, and powre it vpon that thicke matter, and stop well thy glasse, and set it in a warme place eight days, stirring it euery day. That being done, draw it away
the

the spirit in *Balneo*, vntil it remaine thicke like honie, vnto the which ye shal put his oile that ye distilled, mixe them and let them digest vntil it be so thicke that ye may make thereof pilles, the which ye may do so soone as it feeleth the cold: for in the colde it will waxe hard, and in heate it will waxe liquid: the dose is from one scruple to twoo scruples where there shalbe need of purging in the powder of *Licores*, for so it worketh without paine.

Four principal diseases whereunto almost all other diseases may be referred.

THe Leprosie is the first, whose badges all manner of vlcers do beare, as itch, scabs, *Alopecia*, scurffes, scabs, choppes in the skinne, foulness, the dead euill, and such like diseases.

To the gowt doth belong the chollicke, paine in the reins, *Orexes* paine in the teeth, running gowtes, painfull fluxes, paine of the head *Cephalae* and *Himecrania*.

To the dropie are referred all manner of feuers, apoplexies, the iauanders, and euill digestion.

To the falling sicknesse belongeth *Cathares*, beating of the heart, cramps, giddines of the head, *Apoplexis* and suffocation of the matrix.

If any of the principal of these diseases be healed, at the other inferior be also cured.

For the cure of the gowt three things are required, that is, resolving, mitigating and strengthening.

Wherefore, if thou be of any quicke iudgement, the four particulars before set downe are sufficient for thee.

The chiefeest point of health consisteth in this, not to filthy selfe with meate, nor to be slow in labour.

Bernardus G. Papius Landrius a Porta S. Marie Aquilanus vnto the singular learned man Iohn Aquilla the hammer of the Ethnicks, wisheth much health.

NOt onely in these our dayes (friend Iohn) but also in the olde time amongst the learned, this prouerbe hath

hath taken place, that ignorance is the mother of marvel-
 ling. Who in these daies would not marvel to see men vt-
 terly void of al maner of learning to bee preferred before
 learned men and such as are most skilfull in the Latine
 and Greek tongues, and those are to be embraced of kings
 and princes, and rewarded with most liberall gifts, & most
 famous and learned men expert in all the tongues to be re-
 iected and contemned? You which excell in iudgement
 and learning wil answer that euery perfect gift cometh
 downe from the Father of light. Therefore God doeth
 in these latter daies stirre vp these Ideots and Empericks,
 to stirre vp euery phisition that he should rightly prepare
 his ovne medicines with his ovne handes, and being so
 prepared, with sharp iudgement applie them to their pro-
 per diseases, that the seede of the disease may be pulled vp
 by the rootes, and not to commit it to an vnskilful cooke.
 And therefore of necessity from hence must both the the-
 orike and the practise, the reason and the worke concurre
 and ioine together: because iudgement without practise
 is barren. The greatest number of them will answer, we
 knowe not your workes and preparations which require
 so great and hard labour, we are nowe olde and doctours,
 we wil not be made yonglings and schollers againe. If this
 answer might take place, the Jew, the Pope & the Turke
 would not change their superstitions, which notwithstanding
 we knowe to be most contrary to the sacred scripture.
 But we sufficiently and daily prooue by calcining, subli-
 ming, dissolving, putrifying, distilling, congealing and fi-
 xing by this most laudable art of Alchimie, how the pure
 may be separated from the vnpure, and the corruptible
 from the incorruptible, and that which is venemous and
 deadly be changed and made wholesome and good, and as
 Paracelsus saith concerning this art, we shall first consider
 that al things are created of god, for he created of nothing
 something, and that something is the seede of all things,
 and that seede worketh that effect hereunto ordained and
 appointed. Al things notwithstanding are so created that
 they shall come vnto our hands, and beginne to be in our
 iron,

power, but ſo, as things not perfect, but to be made perfect: as things not finiſhed, but to be finiſhed. The matter in them truly is perfect, but the middle and laſt matters remaine to be made perfect. As for example, God created iron, earth, and clay, but not ſuch as they ſhould bee, for the clay groweth, yet not like a pot or other earthen veſſell: ſo he created iron lying in a rude maſſe, and hath giuen it ſo rude vnto vs: therefore we with our labour muſt make thereof ſhoes for horſes, ſithes, and ſpeares. Even ſo is it in Phyſicke, for that is alſo created of God, but not ſo that it ſhould be vtterly perfect, but as yet hidden vnder the earth, not purged from his vncleane matter, but that which remaineth to be made perfect in it is committed to the Chimiſt, that is, to the phyſition to be purged and cleaſed. For herbes, trees, ſtones, and yron, and whatſoeuer is ſeene with the eyes, is no true medicine, but is rude and impure, wherein as yet the pure part lieth hid. And therefore Alchimie teacheth to purge the medicine to diſſolue it, and to ſeparate things of contrarie kinde from things of the ſame kinde, otherwiſe rotten things would be mingled with rotten, and the corrupt with the corrupt, and ſo conſpire to one effect, ſo that of one diſeaſe manie other ſhould ſpring or ariſe. Briefly, euery man loueth not that wherof he hath no vnderſtanding or knowledge, but flieth from it, contemneth it, and thinketh it not meete to be learned. The body onely careth for that which is outward, but the minde worſhippeth his God. By how much more the knowledge or vnderſtanding of any thing doth encreaſe or growe, ſo much the more is the loue of the ſame augmented. For all things conſiſt in the true knowledge of them, and out of that ſprings all the good fruites that redound to knowledge. Knowledge alſo brings faith, for he that knoweth God, beginneth ſtraitway to put his truſt in him. For ſuch as euery mans faith is, ſuch is alſo his knowledge.

And contrariwiſe he that doth otherwiſe worke about nature, worketh like a Painter that painteth an image, in the which is neither life nor ſtrength: wherefore thoſe

F

which

which you call Emperickes shall rise euen before your faces, and take in hand and help grieuous diseases, the cures whereof are vnpossible vnto you: and you together with your consolations and reasonings shall be made laughing stockes. As lately B. in Germanie it happened of a certain noble and famous woman which was vexed with the paine of the matrix. Some physitions saide it was the grauell and the stone; but an Empericke passing by affirmed that it was neither the grauel nor the stone, wherefore he commanded a remedy to be prepared for the matrix, the which being done, she was straitwayes healed. Oh what a rumour was raised by and by of him! stirring vp others also to rumours and tales, saying, that her husband doeth contemne vs that wil rather vse the aduise and counsel of an Empericke, then ours. Yea and others that seemed wiser did finally regard him that would euery houre vse the help of an Empericke man most vnlearned. Marke I pray you (my friend *Aquila*) how the enemies inflamed with enuy go about to oppresse the trueth: but at the last, will they, nill they, they shal be inforced to confesse that that cannot be denied. But you may obiect vnto me; He that speaketh all, excludeth nothing. For there be many worthy learned men maisters and professors of Physicke, that do not deny or refuse this arte. In the which number are those most excellent and singular masters and doctours *Petrus Seuerynus Danus* which hath written maruelous thinges of this Chemicall Arte, that woorthy and godly man *Michael Neander* professor of humanitie, *Theodorus Zuingerus* of Basill a man practised in this Arte, and also *Theodorus Brickmannus* a physition of Cullein, which both by word & deed daily excelleth with most deepe iudgement in these matters, whom I wil neuer ouerpasse with silence.

Hereafter foloweth three particular treatises, the first of the sulphur of gold and other mettals, then of stones, and the extraction of Corall.

R. Purged and fine gold made in plates 3 j. the powder of ponise stone 3 iiij. lay them *Stratum Superstratum*, and

and reuerberate it with drie wood fise dayes and nights together, then take the powder and keepe it in a glasse. Then melt the golde againe, and make it in plates and lay it *Stratum Superstratum* as ye did afore, and that ye must do vntill the gold haue lost his yellow colour, after take althy powders together, and put it in a glasse with distilled vinegar, and there let it remaine vntill the vinegar be coloured yellow, then powre it forth and put in more, and that thou shalt do so often, vntill the vinegar be no more coloured, then vapour away the vinegar, and thou shalt find an inpalpable poudre in the bottome. If thou beest wise, looke where thou madest an end, there beginne; the like is of other mettalles. But they are not to be reuerberated so long; you shall haue of siluer a blewish colour, of yron a reddish colour, of copper a darkish colour. There is drawn out of Corall a red tincture. All which things are to be corrected with the spirite of wine being often powred thereon, there cannot be a shorter or profitabler way found out for this. Iron plates for one time are of force, but after the first *Cimentacion* they serue no more. His tincture being rightly prepared is vsed in stead of gold. If it be drawn out of the best Steele, it will fixe the mercurie of Saturne.

The second particular is of the marvellous preparation of the markasite of Lead, stincting water or other licour into his red colour.

R. Salt common prepared vitrioll Romane of each 1 vi. set them in a fire of calcination ten houres, then take it forth and beate it to powder, then put it into a stone pot vnglased, and giue it fire 15 houres according to Art, then will distil forth both the oile and the spirit together, the which ye shal rectifie in a pelican, then being rectified put thereunto the markasite of lead in powder, being in a strong cucurbit vuell luted, and then set it in ashes in a fornace, vnder the which yee shall set a burning lampe for the space of a moneth, and then the Markasite will

dissolue into a red matter : afterward take common fountaine water and powre thereon, then set it to dissolue in a moist place or cellar, and the floure of the Markasite will turne like to a red-christall : the which take to thy worke. It purgeth the leprouse blood in plurisies, the plague, *Contractures*, the lungs and liuer the quantity of one peece in greatnes, doth serue to dissolue the same.

The third particular, and the summe of the whole worke.

R. *Album. Albius, Albo* as much as ye wil, *Aqua Soluens* vi. times as much, and set them in *Balneo* three dayes, then take it forth, filter it, and drie it: then againe dissolue it, and that do three times: being drie, dissolue it by it self, of the which solution, take three partes *olei permanentis & incombustibile* one part, *Aeris* foure parts, shut thy vessell, and in that heate nourish it, and in few dayes thou shalt haue a vniuersall medicine to expell all diseases. Reioyce, and giue praise vnto Iesus Christ.

A Fragment out of the Theorickes of Io. Iscaemus Hollandus.

A Mongest all things that were created of God, water was the first, whereunto God ioined his proper earth, and of earth, whatsoeuer hath essence or life hath his originall. Therefore there are two manifest elements, that is, water and earth; in which the two other lie hidde, the fire in the earth, and the aire in the water: and they are so knit together, that they cannot be seperated. Two of them are fixed, as the earth and fire. two are flying, as water and aire. Therefore euery element doth participate within other elements. Moreouer, in euery element are two other elements, one decaying, putrifying and combustible, the other eternall and incorruptible as the heauen: besides in these natures lieth hid an other nature which is called by the name of stinking Phieces, which hinder and take

take away the ſtrength of the reſt, ſo as they haue very litle force or none, and thereby make the other elements ſtinking and ſubieſt to putrifaction. There is alſo two kindes of waters, the one elementall, the other of raine and riuer waters; as there is alſo two kindes of earths, one elementall, cleare, ſhining, and white, the other blacke, ſtinking, and combuſtible. Like as alſo there be two fires, one elementall and naturall, the other ſtinking and combuſtible; the like is alſo to be ſaide of the aire. The baſe things are ſo mingled with the reſt, that by and by they corrupt al things, ſo that nothing can continue long, for they bring death and weaken all nature be it neuer ſo noble. This is to be vnderſtoode of all things both vegetall, animall, and minerall. Therefore it is neceſſary by Art to ſeperate the elementall nature from the corruptible, that the matter may be brought to a medicinall qualitie. There bee three moſt ſubtill ſpirites in all things, that is, colour, taſte, and ſmell, theſe fly away inuiſibly, the Philoſophers call them wilde ſpirits, becauſe they are not fixible, yet the indutrie of the artificer may fixe them. They alwaies growe in the bodily ſubſtance vntill they come to perfection and end. The herb therfore is to be taken when it is fully grown, and take heed that you looſe none of thoſe three ſpirits, as the ignorant uſe to do, with their putrifactions and ſeparations of elements. For none of thoſe ſpirites conſiſteth of the three elementall elements: but God hath adorned elements with thoſe three ſpirits, and of them the fire is animall, the water aire elementall, and no man but God can ſeperate them aſunder. But the water of the cloudes may be ſeperated from them. Alſo all the pheces may be ſeperated from them which are mingled with them, which are the ſtinking and corruptible elements, and the foure elementall elements may be brought to a chriſtalline ſhining: but theſe three elements, fire, aire, and earth are vnſeperable. My ſonne, knowe this, that Mercurie is the firſt of all things, for before time there was water, and the ſpirit of the Lord reſted vpon the water, but what vvas that water, the water of the cloudes, or a moiſture which

might be powred out? No: but it was a drie dusty water, & God had ioyned his earth vnto it which is his sulphur, and so the earth congealeth the water, and thereof sprung the foure elements included in these two by the will of God. Therefore Mercurie congealeth sulphure, and sulphure Mercurie; neither can one of these be without the other, as also they cannot be without their salt, which is the chiefest meane by whose help nature ingendreth and bringeth forth all vegetals, minerals, and animals. Wherefore these three, mercurie, salt, and sulphur can not be one without another, for where the one is found, there the other are found also, neither is there any thing in nature wherein these three are not found: and of these three whatsoever is in nature hath his originall, and are so mingled with the foure elements, that they make one body, and the salt is drowned in the bottome of the elements, for it is necessarie that the salt should keepe them vnited by his sharpnesse and diuinesse, notwithstanding it is a flying spirit, but because it sticketh in the botome of the mixture, and is overcome of the fatnes and combustible oile, in which it is found, as the yolke within the white of the egge, and the combustible oile liueth of the earth with the salt and phec-ces, and the salt is buried in the bottome of the phec-ces of the combustible oile and earth, therefore it cannot flie away from the earth, but by great force of fire. These three spirites whereof we haue spoken, are said first to be separated from the mixture of the elements which is the soul of all things, or their quintaessence, which holdeth together the whole mixture of the elements, for when the spirites are gone out, then the mixture is dissolued by it selfe and diuided, neither is there neede of fire to expel the salt from the earth, when the elements are separated from the phec-ces, then is the salt also separated with it. This salt is vnknowne to the ignorant. Therefore salt is the meane betweene the grosse earthly partes, and the three flying spirites resting in the naturall heat, that is, the taste, moist smell, and colour: which three are the life, soule, and quintaessence of euery thing, neither can these three spirites be

one without the other, as the Father, the Sonne, and the Holie-ghost are one, yet three persons, and one is not without the other. The ignorant laugh, neither vnderstand they these three spirits, when as they are tied to the grosse earthly fixed partes, and are made subtrill, and their salt is ioyned and mingled with them, it must transforme them all together, and fixe them into a cristalline bodie Diaphanes and red of colour, whereof we wil speak hereafter; he that knoweth not this salt, shall neuer bring anie to passe in Art. The philosophers call this salt a drie water and a liuely salt, but the ignorant thought they meant mercurie, but the Philosophers called the three spirites Mercurie, and the earth Sulphur, which the ignorant vnderstand not. Either of them can not be without the other, neither is there any thing in nature, in which these three are not, and they are so mixed with the foure elements that they make one body and mixture. Whatsoeuer God hath created is in these three stones, wherefore all may be reduced into a cristalline cleernesse by Art, giuen by God vnto the Philosophers, for in the latter days God wil seperate all the vncleane pceces and corruption that is in the elements, and bring them to a cristalline cleernesse and rednesse of a carbuncle. Afterward there shall be no more corruption, but they shall endure for euer. Do you thinke that all things which God hath created in these lower partes, should vtterly perish in the latter day? No, not the least haire of those things which God hath created no more then the incorruptible heauen, but God by his will wil change all things, and make them cristalline, and the foure elements shall be perfect, simple, and fixed in themselues, and they shall be all a quintaessence. Demonstration of these things may be made here on earth by Arte, for whatsoeuer God hath created may be broght to a cristalline cleerenesse, and the elements gathered together into a simple fixed substance, which being doone, no man can alter them, neither the fire it selfe burne or change them, but they shal continue perpetually as those things; which haue attained eternitie.

The order to draw forth the Quintaessence of Sugar, collected out of the vegetable and animall workes of Isacke Hollander.

HEere will I shewe thee a great secret, howe thou shalt drawe foorth the quintaessence of Sugar, the which truly excelleth all vegetable workes, by meane of his temperature like vnto the incorruptible heuen, the which is neither hot, colde, nor dry, but most temperate, neuertheless compounded of the foure elements, but they striue not one with another, for if they are so ioyned together, that they can neuer be separated one from an other, but for euer remaine simple and fixt in vnitie. But this heauen doth distribute and giue vnto the earth whatsoeuer is necessarie for it, although that it selfe be neither hote nor colde, moist nor dry, the which like effects hath the quintaessence of sugar, the which in it selfe hath the foure elements, as gold hath: as gold is pure, so sugar is impure, gold outwardly is hote and moist, inwardly colde, and drie, and white: sugar is the contrarie, for it is outwardly colde and drie, and inwardly hote and moist and red, and fixed both outward and inward. Neither is there any thing wanting, but that the inward qualitie may be brought, that his rednesse may appeere outwardly, and that his pheses be separated, then is it prepared, and shall not neede to be fixed, for it is fixed alreadie, and doth retaine with it selfe al outward and inward spirits, and whatsoeuer is volatill, it doth retaine. Now what his kinde is I will tell thee, and from whence he hath his originall, that is, euen out of the red, but if thou wilt be further satisfied, reade the three and thirty chapter of the generation of those things that grow in the seas, and other waters, where we write largely of the nature thereof. Heere it shall be sufficient for vs to shewe the order how to prepare it, and in what order it shoulde be vsed in medicine, and also to other things where it may be applied. His nature is to retaine or hold all flying spirits, and to fixe them into a stone, as shalbe shewed hereafter. First ye shal vnderstand that ye cannot seporate the pheses, except ye bring the inward parts outward, that is

to ſay, that his inward darke golden colour do appeere, the which when it is ſo diſtilled, his redneſſe is ſcene, and this fire paſſing the yellowneſſe of his aire, or his incomburiſtible oile, then mayeſt thou firſt ſeperate the pceces from the Quintaeſſence. Take therefore hard and white Sugar, for it is not needefull that yee trauell much in diſſolving and congealing of ſat, although there be much impuritie therein, that hindereth not, but that the inward part may be brought forth, for it muſt be purged when as the redneſſe doth ſhew it ſelfe outward. Take therefore ten or twentie pounds of ſugar more or leſſe, as ye ſhall thinke good, that being beaten, put it into a cucurbit of hard ſtone, and put thereon *Aqua vite*, that it may ſtand covered viij. fingers, then diſtil it in *Balneo* with a ſtrong fire vntill it wil diſtil no more, then let it waxe colde, and powre on the ſaide *Aqua vite* againe and diſtil it againe, and this ſhalt thou do fixe or ſeven times: at the laſt open the head and take forth the ſugar, which thou ſhalt put in a ſtrong glaſſe, and ſet it in fine ſifted aſhes, and put thereon the *Aqua vite*, and diſtil it vntill the halfe be come forth, then powre on againe the *Aqua vite* which thou diſtilledſt away, firſt being made warme leſt the glaſſe ſhould breake: ye ſhal note that the head would haue a hole in the top, by the which ye may powre in the *Aqua vite* with a funnel; this thou ſhalt repeat often with a ſtrong fire, that the wine and the ſugar may boyle in, and becauſe the halfe part of the wine will come away quickly, ye ſhal preſently put on the other part, for if yee ſhould diſtil forth all the wine, the ſugar would burne through too much heate, becauſe it muſt continually be boyling in the glaſſe, and it would ſmell of the burning, for it hath alwayes his comburiſtible ſulfure, wherefore yee muſt alwayes haue halfe the wine in the veſſell, and when thou ſeeſt the halfe is diſtilled forth, make the ſame warme and put it in againe with a funnell, and that thou ſhalt ſo often repeat, vntill the ſugar remaine as red as blood, the which thou ſhalt perceiue through the glaſſe. Thou mayſt bring that to paſſe in viii or ten dayes according as thou ruleſt thy fire. Note, that

when thou perceivest the matter to be red let it coole, and take away the vessel with ashes, and set the vessel in *Balneo*, and with a strong fire distill away the *Aqua vite* until the Sugar remaine drie, and when it will distill no more, yet shalt thou let it stand for 5. daies very hot in the said *Balneo* that the sugar may be perfectly congealed; then let it coole and take out the matter or stone, the which will be blacke like pitch, that is to be understood when it is congealed, then take the saide stone and put it into a great quantity of common water wile distilled and set it in *Balneo* five or sixe dayes, with a great heate slightly couered, stirring it euery daye five or six times with a woodden laddle, then let it coole, and take it forth and let it settle three or foure dayes, then powre off that which is cleare into another vessel, and keepe it close, then powre on those phec- ces the sublimed water as afore, and set it in *Balneo* to digest three dayes, stirring it with a laddle as ye did afore, then let it coole and settle, and powre of the clearest part, as ye did afore and put it to the rest; then powre on more water vpon the Phec- ces and digest it in *Balneo* as afore, and this ye must so often repeate vntill the water bee no more coloured, then thou mayest cast away the phec- ces for they are nothing woorth, for the Element of the earth is with the Element of fire and water, neither can they bee seperated any more but are fixed together. Make thereof a triall, for there will remaine nothing but a light ashes. It will burne like oyle or fat, neither doth there any thing remaine more then of oyle or fat. Take the glasse wherein is all the red of the solution and distill it in *Balneo*, or let it vapour away if ye haue store of distilled water vntill it be dry, then let it coole & take off the head, and powre thereon more sublimed water, and set it in *Balneo* againe, and stirre it about with a woodden laddell as yee did afore, then let it settle as afore & powre out of the clearest part, and that thou shalt doe so long vntill there remaine no more phec- ces, at the length put it in a glasse that may abide the fire and boyle or vapour it away so long vntill there appeare a certaine scum thereon, then take it forth and set

phec- ces, except ye bring the inward parts outward, that is to

of the Quintaessence,

set it in a colde and drie, or hot and drie place, and it wil grow into a great red masse or lump and transpirant like a ruby or other philosophers stone, the which if thou wilt bring to powder, set it in a warme dunghil in a large wide glasse open and let it vapour away, vntill it be come into a yellow powder like vnto golde, and so thou shalt haue the Quintaessence of Sugar fixt, the which will retaine al flying spirites. Neither is it sweete but a heavenly taste, the which if yee put it in your mouth it will melt without any feeling. If it bee winter or cold thou shalt seeme to feelee a certaine naturall heate throughout the whole bodie and shalt seeme so temperate and light as though thou couldst flie. If thou be ouerhot, swallow a little, & presently thou shalt cole easilie as though thou wentest into a cold bath, and thus it worketh in heate, moist, cold and dry, by an incredible myracle. When ye will vse it, drinke it with rectified *aqua vita*, or rose water, Endiue or Scabiowes, or by it selfe if yee will, and thou shalt see maruels: if any be diseased outwardly with scabbes or vlcers, let him drinke of this, and wash the sores with wine wherein this Quintaessence is dissolued, and hee shall presently waxe whole, most miraculously. If any be wounded or thrust in with any weapon so that it be not deadly, let him drinke ʒj. of this Essence with warmed wine, and wash the wound with wine wherein the Quintaessence is dissolued hee shall be presently cured, so that those which shall heare or see it shall be amazed thereat. It helpeth also the falling sickness, pestilence, and all such diseases as may happen, vnto man: if ye haue *Aurum Potabile* ye shall mixe liij. with li. of this Quintaessence in a glasse, and set it on a treuer or in a dry *Batho*: 3b. daies in an Athanor and they wil be fixt together, and then it will worke miracles in mans bodie: ye may also when ye haue drawn the Quintaessence of any herbe, *Coagulate* and fix it with the same as I saide before with *Aurum Potabile*, and thou shalt see thereof maruels. Furthermore if ye wil haue it to passe the helme ye must put thereon as much vinegar or *aqua vita* and distill it, and againe powre on fresh vinegar or *aqua vita* &

draw it away againe vntill the Quintaeſſence doth aſcend in a red golden colour, as we haue ſhewed in many places how to diſtil thoſe matters that are fixed by vineger or *aqua vite*, for when it is diſtilled by the Limbecke, his vertues are augmented a thouſand times, & wil work ſtrange cures: keep this as a ſecret, for it is a gret myſtery in nature.

Here beginneth a manuel or handy worke, how the Quintaeſſence may be drawn out of honie.

NOW wil I open vnto you a great ſecret in the vegetall worke of honie, to wit, a maruellous nature, for it is drawn out of the moſt noble & pure part of the floures. The nature of Bees is ſuch, that they draw out the beſt of euery thing, as in the Animall worke is more at large deſcribed, wherein there is taught how to extract the nature of al beaſts, and ſpecially in the 84. Chapter. Wherefore (my ſonne) know this, that al that God hath created good in the vpper part of the world, are perfect and vncorruptible, as the heauen: but whatſoener in theſe lower partes, whether it be in beaſts, fiſhes, and all manner of ſenſible creatures, hearbs, or plants, it is indued with a double nature, that is to ſay, perfect, and vnperfect: the perfect nature is called the Quintaeſſence, the vnperfect the Pheces or dregges, or the venomous or combuſtible oyle. Therefore you ſhall ſeperate the dregges and combuſtible oyle, and then that which remaineth is perfect, and is called the Quintaeſſence, which will endure continually euen as the heauen, neyther can it bee diſſolued with fire or anie other thing. For when God had created all things, and looked vpon them, they were all perfect good; there was nothing lacking to any, and therefore for loues ſake, I ſay vnto thee, that God hath put a ſecret nature or influence in euery creature, and that to euery nature of one ſort or kind he hath giuen one common influence, and to euery one of ſeueral kinde their ſeueral influence, and vertue, whether it be on Phyſicke, or other ſecret workes, which partly are found out by natural workmanſhip. And yet more things are

pieces, except ye bring the inward parts outward, that is
to

are vnknown then are apparant to our senses : what, doe you not thinke that an herb that is appointed for one disease which it will cure, doth not containe in it many more vertues then are knowen vnto vs? Yes truely many more. This also I adde, that if the phecies and combustible oile be taken away from this thing or herb, which in all things is the poyson, that should be taken away that brings death vnto vs, and the elements should be purified, and so burned together by Art, that they shall passe together by a Limbecke, and be ioyned together, as it were coupled in marriage, that it may roote out al manner of disease from euery thing, be it herb or liuing thing, or be drawen from his venome, as in the 14. chapter of the Prologue of this book is declared, and also in the Prologue of the Animall work, whereas the manner of drawing the Quintaessence out of all venemous beasts, birds, wormes, and flies, is plainly declared, that it may help all the griefes of man, but that specially is drawen out of the blood of man, and there is likewise declared, that there is no neede of things without man or beast to help such as are infected. For euerie creature containes in himselfe the remedie of his disease, which remedie may be drawne without the hurt of man or beast, that the disease may bee miraculously cured, as is there most excellently taught in the theoricke and in the practise. Therefore I would write this, that thou soone mightest vnderstand what maruellous force is in honie, which is taken out of all floures, and gathered into one masse, which truely is indued with sundry vertues. For if GOD hath giuen vnto other things the gift of healing, what then is there not in honie, which is gathered out of so many floures, and euery herb indued with his owne proper vertue? Truely if it be brought to his height and excellencie, it will worke maruellously. Now consider what lieth hidden in this Quintaessence, and esteeme it not lightly, but keepe it secret as the most excellent thing of al the animal worke, the which being obtained, you shall neede no other medicines to put away al the accidents of the bodie.

The second Chapter.

NOW I will set in hand with the practise. Take twelue quarters of the best virgin Hony, and put it in a great earthen vessell with a Limbecke well luted, and set it in *Balneo*, & lute a recipient to the necke of it, and distil that which will distil of it in your *Balneo* boyling. My sonne knowe this, that there is no common water in honie but onely Philosophicall and Elementall, for the Element of aire doth first passe with the Element of fire, in the which the aire is contained, and the aire when it riseth resemblith the saour of *agua vite* distilled, and at the first can not be knownen from *agua vite*, neither by sight, neither saour: distill it vntill there wil no more arise. Then leaue the vessell in *Balneo* five daies with a Limbecke and receiuer, let it boyle night and day that the matter may be dried, then let it coole and take it out and take away the receiuer and Limbecke, and that which is in the receiuer powre into the vessell againe vpon the drie matter and set it in *Balneo* and couer the mouth of the vessel with a cleane dish well luted, and let your *Balneum* be only luke warme. My sonne vnderstand that it may thus bee done, for it is good that the fire be drawn with his proper aire: so as a mā would stay so long, for it wold be of the greater force. The auncient Philosophers wrought in this sort, but the danger is when the vessels shall bee opened lest the water flie away, for it is as subtil as wine. For turne time the aire is to be drawn away and againe to be powred on, making putrifaction in a warme *Balneo*, but first it must be wel luted, and a Limbecke being set on with a receiuer, you must reiterate the worke vntill the fire riseth like unto red blood. There is another methode or rule of working found out in these our daies which is in this sort.

The third Chapter.

THEY are thus drawne out and the matter dried, as is aforesaide, then take common water twice distilled in *Balneo* and powre on as much as is sufficient, and set it in *Balneo*

pieces except ye bring the inward parts outward, that is
to

Balneo, couer the mouth of the vessel: but let not the *Balneo* boile, and so let it stand three daies and three nights, moouing it day and night, with a spattle of wood: let it coole & be poured out and strained. Then take a cleane vessell and poure out that which is cleere, and powre vpon the pheces fresh distilled water as you did before, & set the vessell in *Balneo*, and doe as you did before: let it bee cleared and put aside with the first water, and put on again fresh water distilled and set it in *Balneo* as aforesaid, and do this so often vntill the water be no more colored, for then haue you the fire seperated from the earth, but reserue the earth or Pheces vntill I tell you further what you shall do with it, for there is yet a combustible oyle in it.

The fourth Chapter.

TAKE the vessel wherein is the colored water, and set it in *Balneo* with a Limbecke and receiuer well luted, and distill al the water with a boyling *Balneo* & let the matter be well dried and coole, then take away the Alimbicke & let the vessell remaine in *Balneo* and powre on the water againe vpon the matter and make a fire and set a dish vpon the mouth of the vessell and let it stande so in *Balneo* three daies, euery day moouing it with a spattell of wood 3. or 4. times, then let it coole and be taken out and strained. Then take a cleane vessell and softly powre out that which is cleere into it, and vpon the pheces straightwaies poure on fresh distilled water stirring it about with a wooden ladle, and let it stand to cleere one day, & the Pheces which remaine put vnto the first Pheces. Then take a vessell and set it in a boyling *Balneo* vntil it be drie and reiterate this worke vntill there remaine no Pheces in the bottome of the vessell, so shall you haue the pure Element of fire: and the Element of the aire also must bee so often distilled vntill there remaine nothing in the bottome: and in this sort you shall haue the pure Element. Seperate then the water from the fire, and let it drie, so shall you haue a cleere shining matter like to Camphere: keepe the
fire

fire well in a glasse, and the aire with the water in another glasse well closed vntill you haue your earth prepared.

The first Chapter:

TAKE all the earth with the Pheces, and drawe out the combustible oile by a disensorie that is with two vessels ioyned and luted together vntill the combustible oile do passe, which is profitable for all colde diseases and other passions which were too long to rehearse: if you desire not the combustible oile, suffer it to flie away. Then take your earth, and calcine it in a furnace of reuerberation gently, vntill it be as white as snow, then take a great earthen or stone vessel, and put your white calcined earth into it, and powre out a good quantitie of common water distilled, and stirre it with a wooden ladle, and set it three dayes in a boyling bath, and couer it with a dish, and stirre it euerie day ten or twelue times. Let it coole, and the vessel take out, and let it cleere one whole day; then take another cleane vessel, and softly poure out that which is cleere, and vpon the pheces powre againe fresh distilled water, and set it in *Balneo*, and doe as you did before. Take it out againe, and let it cleere one day and night, and that which is vppermost cleere powre out to the first water: Then put to fresh distilled water the third time vnto the pheces, and set it in *Balneo*, and doe as you did before, and powre out the cleere the third time vnto the first water, then cast away the pheces of the third water, for they are of no value. Then take the vessel into which the water was put, & set it in *Balneo* with a *limbecke*, and a receiuer: and with a boyling *Balneo* drawe out the water vntill the matter bee made drie. Let it coole, take away the *Limbecke* and poure in the water againe vpon the earth, or salt, and set it one day in boyling *Balneo*. Let it dissolve and cleere, and take out that which is cleere. And put in a little distilled water vpon the pheces, and let it stand two or three houres in a warme bath: take it out, let it cleere by the space of one houre or two, and powre out the ypper part to the first water.

pheces except ye bring the inward parts outward, that is to

of the Quintaessence.

41

water, and cast away the Pheces, for there is nothing in them. Let the vessel be set again in *Balneo* with the earth or salt, and distill away the water vntill all be drie, and do as afore reiterating the worke, vntill that no pheces remaine in the bottome, then draine away the water from the earth, and you shal find a faire earthlike Cristall: and so you shall haue pure elements.

The sixth Chapter.

TAke a great glasse that will beare the fire, and put into it your earth and your fire, and powre your aire vpon it, and set it to distill in a furnace, in potte or with sande or ashes, with a *Limbecke* well luted, hauing a hole in the vppermost knottie parte, that a funnell may bee put in when there shall bee neede of infusion: when as the humiditie that it hath receiued be halfe consumed, then fortifie your fire by little and little increasing it vntil you see the water boyle, and keepe the fire in that state still; vntil it be consumed euen to a pinte. Take away the fire, let it coole, take away your receauer and open the hole of the *Limbeck* and put in your glasse funnell, and poure in all the distilled water in the recipient vpon the earth, and stoppe the hole of the *Limbeck*, and set the receauer vnto the necke thereof well luted and distill againe, & obserue the maner aforesaid of drawing and making infusion, and doe thus tennet times. The tenth distillation finished, let all passe together: for then the earth is made flying. So the aire, the water, the fire, and the earth will ascend together by the *Limbeck*, and be brought into one substance which were in foure. One together in nature and now simple as the incorruptible heauen, yet are they not fixed: but notwithstanding they are so coupled together betweene themselves, that by no meanes they can bee seperated, but will continue one simple bodie for euer: euen as the christalline and vncorruptible heauen which notwithstanding is compounded of the foure elements. What thinke you of

H

this

this my sonne? Can not this quintaessence helpe euerie disease that doth infect man through his most excellent temperature whether it be in heate, cold, moyst, or drie, for all are in it that he may distribute vnto euerie one that which is necessarie, even as the heauen, when neede requireth, giueth vnto the earth all things, as coldnesse, heate, or moysture: And yet is neither hote, colde, moist, nor drie, but of one simple essence, and that indued with such a nature that is giueth vnto euerie thing that which is necessarie? In like manner doth this quintaessence. Therefore my sonne reioyce, and giue the almighty God thanks which hath opened these things vnto the Philosophers.

The vii. Chapter.

NOW my sonne, if thou wilt bring this quintaessence yet to a greater perfection. Take a great circulatory, or Pellican, that is a glasse that hath a great head like to a *Limbeck*, and in the top of the head a hole by the which the matter may be powred in by a funnell. Let the hole be stopped, out of the head cometh forth ii. arms bending round vnto the bellie, by the which that which doth ascend vp may fall downe againe, by those armes of glasse into the bellie of the Pellicane. This is the forme of the vessels that distill one into an other, or Pellican. Take then your quintaessence and put it in a Pellican in ashes, but better in salt prepared and dried, and make your fire like vnto the extreme heate in Sommer, and the quintaessence wil rise lyke vnto a red oyle, and fall downe againe by the armes of the Pellican: and by often ascension, the quintaessence wil waxe thicke that it wil tarie in the bottome and rise no more, then fortifie the fire that it may ascend and descend againe. Then keepe the fire in that heate vntill it ascend no more, but rest in the bottome. Then make your fire stronger that it may ascend & descend againe, and keepe the heate in the same degree vntill it rise no more. Obserue this manner in augmenting

of the Quintaesſence.

43

ting your fire vntill the water be fixed, and the glaſſe be
 red hotte foure and twentie houres together: if the
 quintaesſence doe not then aſcend, it is fixed and brought
 vnto his higheſt vertue, & take it out of the glaſſe being
 yet hotte, for if it be cold it will waxe hard that you muſt
 breake the glaſſe. For at the fire it doth waxe liquide, and
 being ſet open in the ayre, it doth congeale and pearceth
 euerie hard thing, as oyle doth any drie leather, and in
 colour is like vnto a rubine, and through ſhining lyke a
 chriſtal, it giueth light in the darke ſufficient to reade by.
 What doeſt thou thinke of this my ſonne? are there not
 many ſtrange bodies created of God? Truely hee hath
 endued the Philoſophers with no leſſe giſtes: For they
 that can looke into the ſecrets of nature, ſhall ſee it to be
 of an incredible operation, for this is gathered by the
 Bees of the ſubtileſt part of all plantes, trees, flowers, and
 fruites, and at that time when flowers breake out and
 trees budde. It is worthily called the Philoſophers ſtone,
 for it is fixed and lyquable as waxe, and as the minerall
 ſtone tranſmuteth the impure mettall, ſo doth this al-
 ter diſeaſes. Heereby it doth appeare that this doth
 beare the bell amongſt all vegetals. Whereas it being
 yet in his groſſeneſſe and vnpure, it is but of ſmal value for
 any uſe in Phyſick by what meane ſoeuer it be boyled or
 ſcummed, but doeth alwayes retaine his nature. For it
 conſiſteth of all the fruites of the earth, plantes and trees.
 Whereof one herbe is hotte, another cold, another drie,
 another moiſt, one aſtringent, another laxatiue, ſome
 corroſiue, others venemous: and ſo diuers herbes haue
 their diuers qualities. Thirdly it commeth to paſſe if it
 helpe one diſeaſe, by and by it hindreth another. For
 euerie thing worketh according to his propertie when as
 there is ſeparation made in the body. And of this ſepara-
 tion it ingendreth bloud and other humors. And they
 are lykened vnto gunnepowder, which ſo long as it lyeth
 ſtil there commeth no hurt of it, but if it be brought vnto
 the fire, it ſtraight vttereth his ſecret nature, and is kind-
 led with a venemous fire which cannot be quenched with

water. For the colde and drie, hote and moist, do strue amongst themselves, a wind is stirred vp that breaketh al things that is neere vnto it. The like happeneth vnto hony, that when it commeth to the region of the liuer that it should be there seperated, then it sheweth his nature to passe vp and swell with winde, that it is no maruel if that through contention the veines of the liuer be broken, as oftentimes it happeneth, whereupon Apostomes are caused in diuers places, and bringeth forth such inflammations, that the veines are easily broken. Although manie do greatly commend hony: but they are not the children of philosophie, neither do they vnderstand the nature of it. But when it is brought to a simple fixed as wine, then is it the chiefeft medicine amongst al the vegetables, neither is the like vnto this found in al the world. Giue God thanks, and be liberall vnto the poore. The dose of this is one graine, and it must be taken euery morning with an empty stomacke, likewise in the euening, vntil the ende of the disease. For euery disease will bee cured in shorte time, euen after the same manner, as the Minerall stone maketh his projection vpon mettals, Praise God and labour diligently.

*The manner and order how to drawe the Quintessence
out of the hearbe called Rose
solis.*

NOW my sonne, I will teach thee the greatest mystery or secret amongst all vegetable things, whose force and strength hath beene kept secret amongst all the auncient workemen, and they haue bound themselves one to another by oth, that they should not vtter in their bookes or writings the strength of this herb, which is caled Rose solis, and in the Germane tongue *Sindawo*. Whosoever therefore hath not the whole vegetable worke, he cannot attaine to the strength of this hearb. For in that worke is comprehended al the force of medicinall things, And this worke of vegetables is not come to the handes, but onely
of

of the antient sworne artificers which were skilfull in the liberall artes. But now my sonne, I will open it vnto thee with adiuration, that thou shalt keepe this hidden knowledge secret. First, my sonne, you must vnderstand, that this hearb is the hearb of the sunne, vpon the which the sunne spreades his beames and influences as he doth vpon gold in the veines of the mines. And he powreth out his influences more vpon this hearb then vpon any other which is created of God, as it is euidently known of the antient philosophers, and this hearb doth so far surmount al other herbs which spring out of the earth, as the sunne doeth all other planets in the heauen, and hath greater force and power of influence then any other thing created of God in the firmament. So this hearb doth excell al others in vertue, and therefore this hearb is decked with another colour, other leaues, and stranger shape then all other hearbs. And his nature is such, that the hotter and drier the countrie is in the time of the yeare, and the heat of the sunne, and the more that the sunne doth heate and burne him, this hearb is the more moist and filled with dew, insomuch that vpon one branch will hang about a thousand drops. Make a triall and strike this herb with a slender twig, that the drops which fal from it may fall into a large glasse vessell, and you shall see the vessell filled with a maruelous dew, and if the sunne be vehement hot, those branches in short space, that is, within the space of halfe an houre will be more full of dew then before, and if you strike the dew twentie times with a rod, yet will it againe be laden with drops; it were enough if we did see no other myracle then from whence this dewie humour should rise, which in so short space doth so abundantly flowe from it, and how much the more the burning sunne doth scorch vp the other herbes so much the more is this moist and filled with drops euen as though it had bene sprinkled ouer with water, hereupon may we gather his maruelous qualities, and iudge that there is some secret operation hidden in it; if thou do keepe this water thus gathered in a glasse, therewith thou shalt cure all the disea-

water. For the colde and drie, hote and moist, do strue amongst themselues, a wind is stirred vp that breaketh al things that is neere vnto it. The like happeneth vnto honie, that when it commeth to the region of the liuer that it should be there seperated, then it sheweth his nature to passe vp and swell with winde, that it is no maruel if that through contention the veines of the liuer be broken, as oftentimes it happeneth, whereupon Apostomes are caused in diuers places, and bringeth forth such inflammations, that the veines are easily broken. Although manie do greatly commend hony: but they are not the children of philosophie, neither do they vnderstand the nature of it. But when it is brought to a simple fixed as wine, then is it the chiefeest medicine amongst al the vegetables, neither is the like vnto this found in al the world. Giue God thanks, and be liberall vnto the poore. The dose of this is one graine, and it must be taken euery morning with an empty stomacke, likewise in the euening, vntil the ende of the disease. For euery disease will bee cured in shorte time, euen after the same manner, as the Minerall stone maketh his proiection vpon mettals, Praise God and labour diligently.

*The manner and order how to drawe th: Quintessence
out of the hearbe called Rose
solis.*

NOW my sonne, I will teach thee the greatest mystery or secret amongst all vegetable things, whose force and strength hath beene kept secret amongst all the auntient workemen, and they haue bound themselues one to another by oth, that they should not viter in their bookes or writings the strength of this herb, which is caled Rose solis, and in the Germane tongue *Sindawo*. Whosoever therefore hath not the whole vegetable worke, he cannot attaine to the strength of this hearb. For in that worke is comprehended al the force of medicinall things, And this worke of vegetables is not come to the hands, but onely

of the antient sworn artificers which were skilfull in the liberall artes. But now my sonne, I will open it vnto thee with adiuration, that thou shalt keepe this hidden knowledge secret. First, my sonne, you must vnderstand, that this hearb is the hearb of the sunne, vpon the which the sunne spreades his beames and influences as he doth vpon gold in the veines of the mines. And he powreth out his influences more vpon this hearb then vpon any other which is created of God, as it is euidently knowen of the antient philosophers, and this hearb doth so far surmount al other herbs which spring out of the earth, as the sunne doeth all other planets in the heauen, and hath greater force and power of influence then any other thing created of God in the firmament. So this hearb doth excell al others in vertue, and therefore this hearb is decked with another colour, other leaues, and stranger shape then all other hearbs. And his nature is such, that the hotter and drier the countrie is in the time of the yeare, and the heat of the sunne, and the more that the sunne doth heate and burne him, this hearb is the more moist and filled with dew, insomuch that vpon one branch will hang aboue a thousand drops. Make a triall and strike this herb with a slender twig, that the drops which fall from it may fall into a large glasse vessell, and you shall see the vessell filled with a maruelous dew, and if the sunne be vehement hot, those branches in short space, that is, within the space of halfe an houre will be more full of dew then before, and if you strike the dew twentie times with a rod, yet will it againe be laden with drops; it were enough if we did see no other myracle then from whence this dewie humour should rise, which in so short space doth so abundantly flowe from it, and how much the more the burning sunne doth scorch vp the other herbes so much the more is this moist and filled with drops euen as though it had beene sprinkled ouer with water, hereupon may we gather his maruelous qualities, and iudge that there is some secret operation hidden in it; if thou do keepe this water thus gathered in a glasse, therewith thou shalt cure all the disea-

ses of the eies, whether they come of ruines or of inflama-
 tion, it helpeth moreouer all the paines and diseases of the
 heart, it cooleth the liuer and stomacke that is inflamed
 & doth mittigate all the paine of the head that commeth
 of heart and driueth away all dreames and fantasies, it is
 good also to kil the canker & the wolfe, against the bi-
 ting of venemous beastes, against poyson dronke, if it be
 taken by the mouth, it helpeth also the pestilence, it is
 good for many other diseases which were too long here to
 rehearse. This herb hath the colour of the sunne for his
 colour is red darke diuided with yellowe lines, and his
 shape is like a star and his proportion like a heauenly pla-
 net and consisteth of seauen branches, in the vtter parte
 brede, neare the ground narrow, & it is as though it were
 heauie, of a tender substance, outwardly hot and moist, in-
 wardly cold and drie. The left side of it is cold and moist,
 the right side hotte and drie, and it is most temperate as
 gold. Wherefore his elements cannot be seperated one
 from another as in other herbes, but it may be purged
 from his phecies, for his fixing letteth that the Elementes
 cannot be separated, for the fire will ascend with the aire
 by the *Balneum* as wee will heereafter teach. The earth
 may bee separated from his Phecies and the Phecies like-
 wise from the fire and ayre, although it hath not manie
 dregs. Some latine writers call it *Lingua auis* or Birdes
 tongue, some call it *Solaria* of the sunne, of *Lunaria* is cal-
 led the moone; the Flemming calls it *Sindow*. But the old
 Philosophers haue kept secret the qualities as yet for the
 maruelous effect it worketh. And it is maruell saith *Ar-
 nold de Villanova* that a man should die that eateth euery
 day some of it in his grosse substance, what will it then
 worke when it is brought vnto his finenesse and clenfed
 from his phecies? It hath this great vertue in it, that if it be
 put into a glasse wherein there is poiso mingled with wine
 or any other cup that is poisoned, straightwaies the glasse
 wil flie in pceces, but if it be a stone pot of aleblaster or
 such like, the wine wil so boile as though there were a vi-
 olent fire vnder it & al the wine wil run out vntil there be
 nothing

of the Quintaesſence.

nothing left in the veſſell : alſo if any man carrie this herb about him & happen on his enemies, they ſhal have no power to hurt, but contrariwiſe, to ſhew him all kinde of dutie. Alſo if any man bee bewitched either in bodie or in his art, that is, in Cookerie, Bruing, or Baking, or by any other meanes, this herb caried about him makes him free from the witchcraft. If it bee alſo tyed vppon the bellie of a woman with childe, ſhe ſhall ſtraightwayes be deliuered although the childe were dead and rotten within as it hath bene oftentimes prooued by experience. This herbe caryed about one or a little thereof euerie day eaten as long as it is vſed, preſerueth man from the falling ſickneſſe. Moreouer, if a man bee taken with the Apoplexie, that his mouth bee drawen aſide, and his ſpeech and ſenſes taken from him, they ſhall be all reſtored againe if the ſicke drinke the iuice of this herbe ſtrained, as hath bene oftentimes prooued. Moreouer if it be hanged about the neck of one that is poſſeſſed of a ſpirit, ſo long as he carieth that about him, hee ſhall be quiet as a Lambe, and the power of the ſpirit ſhall be taken away. Make a prooe, and you ſhall finde it true. The bleeding at the noſe is by and by ſtayed, if you hold that herbe in your mouth. They that are wearied with trauell, if they drinke the iuice thereof in wine, they are by and by ſo reſreſhed, as if they had not laboured or gone no iourney, it doth comfort the ſynawes, muſcles, tendons, and all the whole nature. Woundes are alſo cured therewith, if it bee dronke tenne daies together in wine or ale, if the wound be waſhed with the ſame drinke, and bound vp with a cloth wette in the ſame. The paine of the teeth is by and by appeaſed if that herbe bee laid vnto it. All theſe things haue beene often prooued and found true. If it will doe ſuch things whileſt it is yet hindered with his groſſe matter, what will it worke when it is brought to his perfection? My ſon, knowe this for a truth, that there is no herbe that growes vppon the earth to be compared vnto this in ſtrength and goodnes, therefore take heede that you doe not neglect it, but diligently remember:

member and keepe the secret close from them that are not of the nature of our children, and from the ignorant. For if this herbe did not grow so plentifully and the properties thereof were knowne, it would be more esteemed then golde or pretious stones, for the effects of the quintaessence are maruelous, as heereafter shal appeare. Nowe there remaineth that wee must teach howe to bring this hearbe to his highest degree, and to his quintaessence. First it is to be gathered the same hauing his course in his owne house, that is, in the lion, and the moone behold him with a sinister quadrate aspect. It is to be gathered whole with rootes, leaues and flowers, so that there be neither earth, dirt, nor other hearbes mingled withall. Neither must it by any meane touch any water or be made moyst. Therefore you must take heede that you gather it not in rainie wether, or moyst wether: but rather when the sunne doth shine hottest vpon it, gather great store of it, and stampe it well in a mortar of Marble, and put it in a *Cucurbite* of stone with a head and receauer luted, and set it in balneo, and distill away al the water vntill it be so drie like pouder, and there will rise together with the water of the color of most fine gold, which onely happeneth in this herbe, and in none other: and when there remaineth no more liquor, yet leaue the cucurbite for three or foure dayes in *Balneo*, and boyle it night and day that all the moysture may be perfectly seperated and drawne away, then let it coole and take away the receauer and stoppe it diligently, then take off the head and take out the matter and beate it in a Marble mortar into most fine pouder that it may passe through a thicke sieue, put this pouder againe into an earthen cucurbite, and poure on your water and airc, and stirre it with a wodden ladle, and couer the mouth of the cucurbite close with a tyle, and set it in a warme bath by the space of nine dayes to putrifie, euerie day stirring it with a wooden ladle foure or fise times, and couer the cucurbite againe with a tyle, setting a weight of lead vpon it, at the nine dayes ende take ycur vessel out of the *Balneo*, and that which is

of the Quintaessence.

49

in it straine it into an earthen vessell glased, and straine it hard vntill the matter drie. Then take this drie powder and put into his cucurbite and couer it with a tyle, and keepe it in a warme place vntill I teach you what you shal do with it. The moist liquor which is drawen from it will be red, for the element of fire is there present with the aire & the water. put that liquor into a cucurbite of stone and put on a head and lute it wel and set it in *Balneo* with a receauer well luted, and distill away all the water with the aire seuerally from the fire in a boyling bath, vntill there will no more distill, and the fire will passe away in the bottome. then take away the vessell out of the bath & stop it well vntill I teach thee what is further to be done. Then take againe the stone cucurbite wherein your powder is contained, which I bad you before to keepe, and poure on the fire and the aire, and stirre it wel with a wooden ladle, and set it in a warme bath nine dayes more, and couer it with a tyle, and stirre it foure or fiue times euerie day with a ladle as you did afore. And when the nine dayes are past, straine out that which is in the vessell, and poure the liquor in a glased vessel, the residue of the powder put into another vessell as you did before, and keepe it so long vntill I teach thee how to draw out the combustible oyle. Then take againe the vessell wherein your fire is, and mingle your liquor with it which you keepe in your glased vessell, where your fire and aire is, and set a head vpon the vessell wherein your matter is, and lute it, and set it in *Balneo*, and set a receauer to the bill of the head, then distill out the water and aire with a boyling bath vntill no more will distill, and you shall haue in the receauer water and aire, take them away and take the vessell out of *Balneo*, and you shall find remaining in the bottome like thicke *Turpentine*, and that is the element of fire mingled with many Phieces. Now the fire is to be separated from the Phieces on this manner, poure on your water and aire vpon that from whence you draw it, and stirre it with a spoone, and couer it with a tyle, and let it settle foure dayes, and the Phieces will fall into the bottome,

I

and

K

already.

and poure out softly that that is cleare into a cleane cucurbit, that no pheses passe withall stop the vessel wherein the pheces are, and set it by. But that vessel that containeth the water, fire and aire, set it in *Balneo* with a head and receiver fitted and well luted, and distill the water and aire in that same degree. And when it will distill no more take away the receiver. Let the vessel coole, and you shall find in the bottome your fire, which keepe in his vessel well stopped and poure in your water and aire againe vpon the pheces from whence you did draw them and stirre them with a spoone, and let it settle foure dayes, then poure it out softly from his pheces into the vessel that holdeth your fire so that no pheces bee mingled withall couer your vessel wherein your pheces remaine and set it vp. But your vessel wherein your water aire and fire is, set againe in *Balneo* as I shewed you, and distill away the water and aire, for they two doe alwaies passe away together and the fire remaineth in the bottome. Poure on the water and aire againe vpon the Pheces, and stirre it with a spoone, then let it settle foure dayes, (this is now the third repetition, whereby you haue seperated the water and aire from the pheces,) and that which is cleare poure out into the vessel that holdeth your fire. Then put your Pheces vnto the first which I bad you keepe, in the which your combustible oyle is. For now you haue drawn your fire out of your Pheces: therefore distill your water with the aire, and when it will distill no more take away your vessel, and you shall finde in the bottome the element of fire not yet pure, but foule and full of dregges, poure on therefore the water and aire againe, and stirre it well with a spoone or ladle, couer it, and let it stand and settle foure dayes, then poure out that which is cleare into another cleane vessel, and set aside the vessel wherein your pheces are. But the vessel wherein your fire water and oyle are, let in *Balneo* to distill as long as it will distill, then take it out, and poure the liquor distilled into the vessel where your Pheces are, and doe as I taught you to worke with the pheces, vntill you haue your

of the Quintaessence

M

your element of fire without any feculent or grosse substance. When you haue distilled away the water and aire from the fire, and suffered it to settle foure dayes, and that all bee cleare without any Pheces, then shall you haue your pure fire. Therefore put all your Pheces together vnto your first pheces where your combustible oyle is. Afterward take a great cucurbite of glasse and put all your three elements into it, and set it in ashes with a Limbecke and a receauer fitted and luted, and kindle a gentle fire, first in your furnace, and increase it more and more, vntill the fire and aire be passed, and that your Limbeck begin to waxe red within. Then make the heate of your fire moderate, vntill all your element of fire be passed, & the head red like bloud, and the water and aire shal swim vpon like oyle. By this meanes these three elements shall be brought to their highest essence, and be perfectly rectified. Take away the receauer and stoppe it diligently, vntill your earth be prepared, and know that in the dust and pheces there remaineth yet a combustible oile which you may extract by a discensory if you will. It is good against the colde gout, for members benommed, and sinowes too much mollified. If thou be weary of this labor, put this powder or pheces into a reuerberatory that they may be mingled with a gentle fire vntill it be as white as snow: which being done, put it into a large cucurbite of stone & pour on a great quantity of water twice distilled, it is not material how much water you poure on, and stir it well with a wudden ladle or spoone fise or sixe times, alwaies couer it diligently with a tyle, & after foure daies suffer it to coole and let it stand foure daies & settle, then poure out the cleere from the pheces warily into another cleane vessell, and poure on fresh distilled water as afore, stirre it with your spoone, and keep it two daies in *Balneo* as before, then suffer it to coole and settle, and poure out the cleere from the Pheces, and put it to the first waters. Doe this the third time, and then cast away the Pheces for they are good for nothing. All your waters that you haue drawen, distill by *Balneo*, or for the more speede,

12

by

already

by ashes that al the water may rise, and that there remaine in the bottome a dustie matter, poure on distilled water againe, stirre it, and keep it in *balneo* by the space of foure and twentie houres, then let it coole and settle, and poure out that which is cleare gentlie from the Pheces. Poure on againe more common water vpon them, and stirre it, set it in *balneo* ten or twelue houres, take it out, let it settle, & poure the cleere vnto the first water, and cast away the Pheces, they are nothing worth. Repeate this worke so often vntill there remaine no pheces after it hath setled. Then shal you haue your earth rectified from all his pheces which you shall congele and drie, that it may be like pouder or dust. Then ioine that with your other elements in the glasse, and it wil straight resolue into his element, for the element of water is there present. Set them all together in a furnace vpon ashes, put on a head with a receauer well luted, the head must haue a hole in the top, that with a funnel the liquor may be poured in & alwaies stopped safely. Make your fire in your furnas, first gentle, afterward greater, vntil that that is fermented doe passe. But all is not to be drawn out, but about halfe a sextary of the liquor with the water, that the matter may remain moist. For if you should driue out all, it would congele into an hard masse, and breake the glasse in the furnace. Then open the hole which is in the top of the head, and with a funnell poure in that which is in the receauer. But first it must be made warme, lest by pouring in the colde liquor the glasse do breake, but if you suffer the glasse to coole, you may poure it in without any danger. Repeate this inbibition ten or twenue times, afterward distil out whatsoeuer wil be distilled so long as any thing wil passe by the necke of the Limbecke. For after this tenth distillation, the earth wil be no more congeled but will rest in the bottome like a red golden oyle. Inbibe it againe, pouring on the liquor, and distilling it vntil al the elements passe together by the Limbecke, and that nothing at all doe remaine in the bottome of the vessell. Then giue thanks to God for his maruelous giftes which hee hath distributed

distributed vnto his Philosophers, & hath giuen them so great knowledge of things as they vttered in this worke which is altogether heavenly, & rather diuine then humane. For it is a great maruel in this life that mans vnderstanding can bring these inferior things to so great perfection, that they haue attained euen to the highest degree of vertue. Truly it is the worke of the holy ghost which hath put it into the mindes of men. For I do affirme, that whoso hath this hearb so prepared, that he may helpe all the infirmities of mans body, whether they be curable or vncurable, except natural death which is ordained afore vnto euerie man of God. Yea this dare I be bolde to say, that if a man do vse daily the waight of one scruple of this quintessence, or the quintessence of sugar and potable gold wherin pearles are dissolued, or the quintessence of Selandine. That mā by Gods help shal not die before the day of the great iudgement. For the humors in mans body can by no meanes predominate one ouer another, as in the thirtie six chapter of *Vegetales* is taught, where is intreated of the quintessence of al medicinall things, and there it is shewed, that by Gods help the life of man may be prolonged euen vntill that day, void and free from all diseases & sicknes. And further, that man may be preserved in the state he was in at thirtie yeeres of age, and in the same strength and force of wit. And vpon that do all the Philosophers agree, that a man may continue in the same state as long as in an earthly paradise. This is so plainly and at large shewed in that chapter, that wil you, nill you, you shall bee enforced to conceiue it in your mind, to beleue it, and to confesse it to be true. Therefore it is not needefull to reason much of the force and qualities of this quintessence: but whatsoeuer disease mā be infected withal, giue him to drinke with wine so much of this quintessence as a nutte shell will hold, & in short space hee shal bee healed as it were miraculously, according as the disease is violent or gentle. But if you giue this quintessence to drinke mixed with the quintessence of sugar with potable golde wherein pearles are dissolued and

The Spagericke

and with the Quintaessence of Selandine, within one day you shall cure all the diseases whatsoever they be. Hereby it doth appeare, that it is rather a diuine work then humane. Therefore giue god the praise, and take heed that you doe not vtter this secret. For tyrants would by that means prolong their liues that they might bring to passe their wicked purposes, whereof both you and I shoulde be the occasion. Therefore keepe it secret, for it is one of the greatest secrets amongst all the vegetals, whereunto no treasure may be compared. Worke therefore and distribute liberally vnto the poore, and God shall giue thee eternall felicitie.

*Of times great force lieth hid in bodie low,
Of booke in few lines, not much, but apt doth show.*

Vertue increaseth by exercise.

The Spagericke Antidotarie of the preparation and making of medicines against Gunneshot, taken out of the Chirurgie of Iosephus Quirsitanus.



It is an olde and true saying of the poet; that there is nothing more imperious than an ignorant man, which thinketh nothing well done, but that he doth himself, which thing as it may be seene in many other artes, yet most specially in this, which is called the *Spagericke* art. For we see euery where certaine men, I know not what they bee, puffed vp with a certain barbarous and foolish pride, which with great scorne iuey against those medicines which are drawn out of the metalline mines. Which notwithstanding it is apparant were in vse and had in great estimatiō with the chiefe antient Physitions, as we haue declared in that booke which we haue set forth of the *Spagericke* preparation of medicines. And what, I pray you, is the cause of this

this anger, or rather madness, but that (as they themselves confesse) they know not the preparation of them? O happy artes, if onely artificers might iudge of them, as *Fabius* is reported sometime to haue said. Then are they vnhappie of whom the ignorant and vnlearned fear not so rashly to giue iudgement, which neuer yet vnderstood from whence, or why, this is called the Spagericke art, which learned men of two greeke words haue so named, bicause by that arte a certaine subtil and spirituall nature is drawn, gathered, and pressed out, wherein the force and effect of the medicine doth chiefly consist. The great and incomparable commodity wherof, as it appeareth in many other diseases, so shall it chiefly be knowen in curing wounds by gunshot. As I trust (God willing) it shal much more happily be tried and found out by the preparations of medicines a small: vegetable, and mineriall, & by other essences drawn out of mercury, sulphur, vitriol, arsenicke, yron, copper, lead and litarge, and also out of antimoine, and such other minerialles, as also out of the grosse and fatt bodies of simple mettals, of whome it is farre off, that the force should be so great (although the antient Physicions haue vsed the to cure wounds and vlcers, as their writings do testifie) as the force of their spirits, which may be called, as it were their Soules. But peraduenture some of those backbiters wil say, why are not we content with those medicines & remedies which the learned antiquitie hath deliuered vnto vs, and that *Hypocrates* and *Galen* the antient pillars of our art & others haue set forth in their monuments? why seeke we new waies neuer heard of before, specially vnkowne to the Apothecaries? But some of vs will answere that the onely remedie of *Mercurie* precipitate, is the onely remedie (to passe ouer other) which verily lately they haue begun to vse. in curing of wounds by gunshot, and other maligne vlcers, were sufficient to answer this their question, yea and to reprooue their follie ioyned with intollerable pride. But if authoritie be asked for, I thinke *Gesner*, *Guinter*, *Andernacke*, *Seuerine* (to passe ouer a great many other) will be for vs great authoritie with

The Spagericke.

with the learned : as these slanderers. Specially because the learning of these famous men is confirmed by their learned writings & monuments, that those tongues might count it a great honour vnto them to confesse themselves their schollers. It were easie for me to bring forth manie other arguments, if I did not see the follie of these backbiters to be so great. whereof truely I am ashamed, specially when I behold some of their bookes lately set forth, wherein contrarie to the purpose of the treatise, strange things are inforced, that (as the olde prouerb saith) the ointment seemeth to consist in nothing, as though they pertaine to the purposed entreating of curing the gowte, certaine inuectiue digressions I know not what, of the beginning of things, of the original of metals and Philosophers stone (which of them is called *Moresophocus*) or did in any point seeme to agree with it. Therefore againe & againe I am inforced to crie out, O happy artes, if onely artificers might iudge of them. How farre vnlike was the purpose of many olde men, the which if they were ignorant of any thing which they vnderstoode, was knowne of other, euen in farre distant countries they spared no labour to go see them. *Plato* inflamed with desire to learne those things which he knew not, went into Egypt, and after to Tarentum to *Architas*, and ouer al Italie to heare the other Pythagoricall philosophers, *Apollonius Tyanicus* traueled through the kingdome of Persia, and passed ouer the mountaine Caucasus, and visited the Albanes, Scythians, Massagetes, and all the rich kingdomes of India. Afterwards was carried vnto the Brachmanes, and heard *Iarchas* in his chaire of gold disputing of the hidden causes of things, and of the hidden mysteries of nature. From thence by the Elamites, Babylonians, Chaldees, Medes, Assyrians, Arabians, and Palestines, he returned to Alexandria, and from thence went into Ethiopia to heare the Gymnosophists, and to learne their secret and hidden artes. This vertue is truely to be followed, and not the sluggishnes of those slouthfull followers, which hauing scarce once mooued their foote from their countrie fires,

yet

of Iosephus Quirsitanus.

39

yet will disallow this Spagericke arte, and thinke no further labor to be taken in searching of the truth, when notwithstanding that art doeth make open vnto vs the manifold and hidden secrets of nature: neither in my iudgement are they unworthily cōtēnt of those which with their manifold perilles and trauels haue sought out the secrets of nature. But I pray you, what foolishnes is this, to forbid vs to vse any other medicines then those which were knowne in olde time? As though Rhubarbe, then which now medicine is more in vse this day, was not knowne to the olde physicians. Further, to what purpose is it that they obiect vnto vs the sulphurie metalline, vnto musstinkes (as they call them) by whose smell & drawne breath (for these are their conuulsiue herbs) they be almost strangled that come into the denies of those Cyclops. But is it knowne vnto those flanderers and hypocritants, that the olde Physicians made very many medicines of most filthy things, as of the filth of the eares, sweat of the body, of womens menstrues (and that which is horrible to be spoken) of the dung of man and other beasts, spittle, urine, flies, mices, the ashes of an owles head, the houes of goats and asses, the womnes of a rotten tree, and the scarfe of mules; as may bee gathered out of the writings of Galen, Aesculapio, Dioscorid. Marcel. Plin. Serap. to passe the metallines which it is euident they did also vse. Truly, when I consider with my selfe the pride of these foles which disdain this metalline part of Physicke (which after their manner contumeliously they call Chymiean, and therefore can neither helpe their owne nor many other diseases. I call to minde a storie, peraduenture knowne vnto them, of Archito Ephesio, which being sicke of a droppe, despying the help of Physicians, annoynting himselfe ouer with cow dung, let himselfe in the sunne to drie, and falling asleepe was torne in peeces of dogges: but these are more then sufficiently answered vnto these foles and flanderers. Nowe I will declare what is my purpose and scope in the treatise. vnto to prescribe plainly hereafter not those things which are

Gal. simpl. 10.
cap. 18, 9, 10,
12, 13.
Aesc. Tetr. I. ser.
2. cap. 110.
Aegin. libr. 7.
Dioscorid. libr.
2. cap. 90.
Marcel. cap. 4.
26.
Plin. libr. 28.
4. 15.
Serap. simpl. ca.
453. & 466.

alreadie common, or (as it is commonly saide) known to blinde men and barbers. lest I might seeme to immitate those that vse to write rhapsodias and heapes, but the methode and way of preparing medicines by Spagericke arte, that pertaine vnto Gunneshot; which I knowe are yet ynknowne vnto many Physitions and Surgeons. And this I can truly confesse, that I am induced for two causes to doe it: first to prouoke those that are better learned, if they haue any better medicines to vster them: also that I might specially helpe my countrie and mankind: vnto the which (the more is the griefe) there is too much neede of those kinde of medicines in these most lamentable and cruell times wherein it hath so long bene bloodied with domesticall and ciuill warres: but to encounter with their flanders which crye out, that these kinde of medicines doe not onely require long & difficile preparation, but also that they are so deare, that euerie one cannot easily vse them. I haue thought good therefore first to set downe common medicines, and then to come to those which I doe farre more esteeme, as indeede they are farre more excellent then the other, as by their preparation you may know. Albeit also I haue determined to haue consideration of the poore and common souldiour and to set downe them apart that shall helpe the rich.

Therefore the Surgeons are to bee admonished that when they goe into the warres, that they take with them these things readie prepared which are to bee had at most Pothecaries.

Supplementa
Unguentum Balsicum of both sortes

Unguentum Alacanicum

Terrapramacium Galeni

Unguentum Resinatum

The emplaster of *Mucilages* which may bee dissolved with oyle Olive if neede be.

Petroleum

Onguentum

of Iosephus Quiristanus,

68

Unguentum diapompholyges Nicolai.

Unguentum viride Andromachi.

Emplastrum diaphanum discitell with oyle of Roses.

Unguentum apostolicum ad viticulis.

Unguentum Egyptiacum of the same.

Unguentum ad Sarcotica.

Unguentum Aureum.

Unguentum ad ascor Mesue verumq;

Emplastrum de Gratia Dei or de Ianna.

Unguentum ad Cicatricem inducentia.

Unguentum de Alinio.

Desiccacium rubrum.

Emplastrum de cerusa.

Venenum aut abominis & res extendas.

Unguentum fulsum Nicolai.

Unguenta Magistralia of the Physicians of Florence de-

scribed by W. Achene.

Unguentum de calce viva.

Repellentia or astringenta.

Unguentum de bolo commune.

Unguentum Rosatum Mesue.

OR for the saide intentions medicines may bee made which neede no other then common preparations.

Suppurantia.

Take of new Butter and oyle Olive ana, ii. ounces, wheate meale clenfed from his bran, halfe an ounce, faire water iii. ounces. boyle all together.

Or take the leaues of Tussilage & Mallower, ana. Mai. rost them vnder ashes and mingle them with butter.

Or take of the iuice of the rootes of Lillies first rosted vnder ashes, iii. ounces, of the grease of a henne goose or swine, ii. ounces, with oyle of Linseed or oliues, the yolke of an egge and a little wax, make an ointment.

Detergentia.

Take of hony iii. ounces, of beane meale, and barley meale ana, ii. drams, boyle them with wine to the height of an ointment.

The Spagericke.

The Spageticke

Or take of Plantaine leaues and Smalege ana, M. i. red Roses p. ii red wine ~~vi. ounces~~, boyle it to halfe: straine it and dissolve it in ofred Sugar in ounces, Turpentine, i. ounce. Meale of Lupines and Orobuz ana, i. dram, Aloes and Mirre, ana, halfe a dram, boyle it againe, putting to so much waxe as shall suffice to bring it into the forme of an ointment.

Or take of the iuice of plantaine and Agrimonie ana, ii. ounces. Rose hony iii. ounces, of the roote of Irees and Beane meale, ana, halfe an ounce, mingle them towarde the ende with Turpentine i. ounce. make thereof an ointment.

Sarcotica.

Take of Manna of Frankinsens ana, ij. drammes of Meale of Fenogreke and Orobuz ana, i. dram, let them be wrought with honie and the yolke of an egge.

Or take of Sarcocollæ dissolved in milke, iii. drammes, Mastick, Olibanum, ana, i. dram, Liquid pitch, and Turpentine ana, i. ounce mingle them and make an ointment.

Epithymum.

Take of white chalke ij. ounces, of ashes of burned leather ii. drammes, worke them with oyle of Roses.

Or take of quicke Lime so often washed in water vntill it haue lost all his sharpeesse ij. ounces, of Terre Arménie i. ounce, boyle them with oyle of Mirtilles.

Of burning Lead, or of Sulfur, or of Gumma Pompholyge may also be made medicines most fit for that purpose.

Ad venenarum vulnera.

Take of the iuice of ~~the~~ *Marigoldis purpurea*, of *Cyclaminis*, ana, i. ounce, ~~of the iuice of the roote of the~~ *Spigelia* with mans spittle, halfe i. ounce, mingle them. Or take of Urin, ii. ounces, Galbanum halfe a ounce, Gleeke pitch and Turpentine, (ana, i. ounces, boyle as much as shall suffice.

Or take of oyle iii. ounces, of *Sagapenum*, *Mumia* and *Opobalsamum* ana, ii. drams, Frankinsens, Mastick, ana, i. dram, of the best Terra Sigillata and Red Corall, ana, i. dram, pitch, ii. ounces, wax as much as shall suffice to make an ointment.

Or

of Iosephus Quirsitianus.

63

Or take ii. onions, of the leaues of *Vinea peruinice scabiosa* *Risini* of each a handful, rost them vnder the ashes, and putthereto of Treacle halfe an ounce, and with Turpentine make an ointment.

Ad ambusta.

Take of the iuice of Onions rosted vnder ashes, ii. ounces, oyle of Nuttes i. ounce mingle them together.

Or take of the leaues of black iuice stamped with plantaine water M. ii. of oile i. pound, boile them together with iii. ounces of white wine vntil the wine be consumed, the put to wax as much as shall suffice to make it a saluer.

Or take of Larde molten in the flame ii. ounces, and poure it into the iuice of Beetes and Rue, the creame of milke i. ounce, *Mucilage* of the seeds of condoniorum and Tragacantha ana, halfe a ounce, mingle them.

Repellentia, & sanguinem cohibentia.

Take of the iuice of the leaues of Woodbine and of Oken leaues, ana, i. ounce, red Roses i. dram, *Boli Armena* & *Sanguis Draconis*, ana, ii. drams, oyle of Roses iii. ounces, waxe as much as shall suffice.

Or take of the Pulpe of Apples boyled in milke iii. ounces, of Mucilage, of the seedes of *Pisillij* and *Cydones*, ana, halfe a ounce, of the iuice of *Bursa Pastoris* and *Polygonum* ana, i. ounce, of *Acacia* and *Sanguinis Draconis* ana, ii. drams, of *Terra Sigillata* halfe an ounce, oyle of *Mirtils*, iii. ounces, white wax as much as shall suffice to make an ointment.

BVt these medicines following are not so much used among the Apothecaries neither knowne vnto the Surgeons, yet most profitable for wounds by shot and all other whose fir preparation the Spagericke arte doth partlie declare.

Suppurantia:

Take of the roote of holy Oke, and Lillies, ana, iii. ounces, Beetes with the rootes. M. i. fresh Butter halfe a pound, wormes prepared in wine, iii. ounces, yolkes of egges 12. the marie of a Calfe, of Turpentine, ana, v. ounces, oyle Olive censed from the Phees i. ponde

The Spagericke.

64

The Spagericke

Stamp those that are to be stamped, mingle al well together and digest them in warme doing, one moneth after presse it out, and with a fire on ashes boile it to the substance of a salve.

Or take of the iuice of the hearb *Tussilage* and *Oxalidis* ana, iij. ounces, fat drie figges, 20. Frankensence, ii. ounces Rosen of the Larixtre, i. ounce and a halfe, grease of a Goose and a henne, ana, ii. ounces, fresh Butter halfe a pound. *Olei visci permarum compes.* i. pound al mingled together, let them boyle in a double vessel luted with *Luto Sapientie* for the space of sixe houres and straine it warme & set againe in the sunne, or boyle it to a fit substance, these medicienes doe quickly mooue matter and are anodina verie commodious for wounds by shot.

Detergentia.

Take of the Iuice of Centarie and Selandine, ana, iiii. ounces, of honie iii. ounces, of flowers of *Verbascum* p. ii. of Frankensence, Myrre and Mallicke, ana halfe an ounce, oyle of Turpentine vi. ounces, good white wine i. pound, putrifie them al in warme dongue and boyle them as before with a fire of ashes vntill the wine and iuice be consumed and it bee brought to the forme of an ointment, then put to i. ounce of this ointment, i. dram of mercurie precipitate dulcified. If there be need of greater clesing.

Or take *Visci herbarum santicule Pirola. Aristolach.* and *Vinca peruinca*, ana, ii. ounces, of turpentine washed iiii. ounces, *Crocus Veneris* halfe a ounce, *Balsami Tartari*, ii. drams. *Sulphuris Antimoni*, i. dram and a halfe, set them vpon a fire of ashes vntill it haue the substance of a salve.

Sarcotica.
Take of the *Mucilage* of the seeds of Fernigreske, ii. ounces, of the iuice of hounds tongue *Perficaria* and the great Comferie ana, i. ounce and a halfe, oyle of Frankensence and mirre, ana, iii. drams, oyle of *Hypericon* simple ii. ounces, Turpentine washed with white wine, ii. ounces, let them stand in the sunne or at a soft fire vntill they wax thicke,

Unguentum de paco.

Take

of Iosephus Quirsitianus.

68

Take of the iuice of *Potum*, i. pound. Turpentine v. ounces, of common oyle of *Hipericon* viii. ounces, good white wine halfe a pound; digest all viii. dayes, after leech them vntill the wine be consumed, then put to *Calophonia* and waxe, ana, iii. ounces. *Munick* and *Amber* ana, ii. drammes, melt them againe at the fire and make an ointment according to art.

Take of the iuice of the *Petum* and *Comferie*, ana, iii. ounces, oyle of Turpentine i. pound; flowers of *Hipericon* and *Verbascus*, ana, M. ii. apples of an elme tree iii. ounces, the buds of the Poplartree, iii. ounces, the spirit of wine i. pound & a halfe, digest all these in horse dongue or in a warme bath in a glasse vessell well stopped one whole moneth, then wring it out and straine it, and put to it, of *Brankensenee*, *Malbucke*, and *Mirre* ana, ii. ounces, *Sanguis Dracontis*, halfe a ounce, *Munick*, vi. drams, Turpentine halfe a pound, *Benioini* j. ounce, circulate them together in a *Pellicane* viii. daies, after with a moderate heat distill away the spirit of wine and there will remaine in the bottome a most pretious balme.

Another of one description.

Cicatricem inducentia.

Take of burnt *Allum* i. ounce, *Crete Vitrioli* iii. drams, *Crocus martis*, *Crocus Vanctis*, ana, ii. drams, mingle them and make a powder which you may vse by it self, or mingled with hony.

Or take of *Bale Armenie* prepared after our maner, ii. drams, *Calx* of egshells halfe an ounce, the iuice of *vnripe Damascens*, iii. ounces, boile them with a soft fyre to a perfect substance.

Ad Venena.

Take of oyle of *Amber* and Turpentine ana, i. ounce oyle of *Iuniper* ii. drams, nettle seed and the root of *Gentian*, ana, ii. drams, oyle of *Sulphur Vitriol*, i. dram and a halfe, red *Corall*, i. dram, mingle them together.

Or take of the iuice of *Pensaphillon*, *Scabious* and *Rue* ana, ii. ounces, *Olei sulphuris Rubei* i. ounce, oyle of *mirre*, ii. drams, *Oleophoni* and gum of iuice, ana, vi. drammes, mingle them.

Ad

The Spagericke.

66.

The Spagericke

Take of lard molten and washed in water of night shade ii. ounces, *Olei Saturni* halfe an ounce, mingle them and Or take the iuice of the rootes of Henbane and flowers of red popie, ana, i. ounce, Salt Peter. i. dram, Mucilage of *Seminis Cidoniorum*, iii. drams, and with oyle of Champhire make an ointment.

Repellentia & sanguinem cohibentia.

Take of Bole Armeniz prepared after the Spagericke manner ii. ounces, Crocus Martis and Crocus Veneris, ana, i. ounce, mixe them with oyle of Roses.

Or take of *Colcotharis Dulsificati*, ashes of frogges burned ana, halfe a ounce, mingle them with the white of an egge.

There bee made other remedies for the fore saide intents, the making whereof wee have described in their proper places which I commit to the iudgement of the skilful Surgeons to vse wisely as the disease and partie affected doth require. Now there remaineth to speake of drinks for wounds before wee teach the preparations of medicines.

De potionibus vulnerarijs.

THESE potions for wounds, although they drive not out the humors downwards, yet preuaile they very much to cleanse woundes, because they cleanse superfluous humors and the blood from all filth, and by a certaine maruelous qualitie wherewith they excel, they knit the broken bones and help the sinowes that are hurt by wounds, & helping nature, they at the last fil the wound with flesh and close them vp without vsing any other remedie: when as I sawe in Germanie the maruelous and almost incredible effect which came by the vse of these potions euery curing desperate Vicers, I thought it not meete to passe over the mention of them, and that so much the rather, because I knew the vse of them in time past was allowed, but nowe through the negligence of Philitions to be almost growne out of vse. Also I haue experienced these potions to be taken, not only as medicins, but also as nourishments

ments, and to helpe all the passions and incommodities whereunto wounds are subiect. The simples whereof the medicines are made, are these:

<i>Cyclaminus.</i>	<i>Verbena.</i>
<i>Consolida maior.</i>	<i>Serpentaria.</i>
<i>Consolida media, quam</i>	<i>Persicaria.</i>
<i>Sophiam nonnulli</i>	<i>Arthemisia.</i>
<i>vocant.</i>	<i>Lilium conuallium.</i>
<i>Sabina.</i>	<i>Zedoaria.</i>
<i>Galanga.</i>	<i>Pyrola.</i>
<i>Vinca peruinca.</i>	<i>Spermaceti.</i>
<i>Centaurium.</i>	<i>Cancris fluxuaziles.</i>
<i>Ophioglosson.</i>	<i>Nux vomica,</i>
<i>Betonica.</i>	<i>Astaci.</i>
<i>Aristolochia.</i>	<i>Mumia.</i>
<i>Veronica.</i>	<i>Macis.</i>
<i>Agrimonia.</i>	<i>Bolus Armena.</i>

You shall much better drawe out the strength of those simples then the common sort, if you put them into a tun of white must, and digest them there ii. moneths, or if you cut the greene beaibes verie small and wring out the iuice of them into a Pelicane or blinde Limbeck, or circulate them three or foure daies in *Balneo Marie*. This last way is most conuenient for them that are forbidden the vse of wine, specially if they be wounded in the head. The distilled waters of the be also good if they be taken driely by themselves morning and euening with dose and manner conuenient: Or if white wine be delayed with them (if it bee graunted to the wounded) heere foloweth the composition of the vulnerarie potions.

A Vulnerarie potion to be giuen the first seauen daies.

Take of both Conseries *Veronica*, *Sowbread*, ana, M.i. *Astacos* purged num, iiii. white wine two measures, circulate them in *Balneo*, three daies, straine it, and giue every morning one spoonefull.

Or take of the eyes of Grabs in powder halfe a ounce, *Mumia*, ii. drams *Bolus Armena*, i. dram and a halfe, the herbs of *Agrimonia* *Ophioglosson*. *Veronica*, & *Sowbread* ana,

L

M.i.

The Spagericke Antidotarie

M. i. *Sperma Ceti*, i. dram, infuse them in white wine all night in *Balneo*, take of this ii. spoonefulls morning and euening if neede be, it putteth away the inflammations require much, and helpeth the burning.

*Potions to be
given other
times of this
griefe.*

Take of *Macis*, the eyes of *Crabbes*, *Zedoarie* ana, iii. drams, *Mumia*, *Galingale* the lesse, ana ii. drames, *Nucis vomica*, i. dram and a halfe, beate them groselie, and put them in a glasse vessell powring thereto of white wine i. measure and a half, macerate them in a soft heate ii. daies. The dose is one spoonefull in the morning and as much at night. The force of this potion is so great that it cannot be sufficiently commended.

*A potion apt for
poisoned wounds
by Gunshot.*

Take of the flowres of *Vinca Peruinca*, *Lilium Conualium*, ana, p. i. *Galanga*, *Zedoaria* ana ii. daies. *Mumia* and *Bolus Armeniacus* ana, i. dram, *Sperma Ceti*, halfe a dram, white wine i. measures, digest and circulate them in *Balneo* 4. daies the dose is one spoonefull morning and euening.

A potion vulnerary where the bone is broken with gunshot.

Take of *Aristolochia*, *Sowbread*, *Adders grass*, both conferies, *Geranii* ana, M. i. *Sauin*. M. ss. maces, *Zedoaria*, the eyes of *Crabbes* ana, halfe a ounce, *Mumia*, *Galingale* the lesse, ana, i. dram and a halfe, being cut small and bruted and the other things brought into a grose powder boyle all in a double vessell foure houres with one measure of wine vse it morning and euening. This medicine is much better then so manie splents wherewith many are tormented.

*A potion for the
wounds of the
head.*

R. of flowres of *Lilium Conualium*, *Betonie* ana, p. i. *Galingale*, *Macis*, ana, iii. drams, *Perficaria*, *Selandine*, *Vinca Peruinca*, *Veronica* & *Centauri*, ana, M. ss. macerate them as before, and reserve them to your vse.

A potion for wounds of the breast.

Take of the iuice of *Vervain*, *Betonie*, *Veronica*, ana, ii. ounces, cinamon water i. pound macerate them.

*For wounds of
the stomacke.*

Take of *Bolus armeniacus* half an ounce of both the Conferies ana, M. i. *Galingale* ii. drams, temper them with wine as aforesaid reserve them to vse. Diuers descriptions of potions may be made of the foresaid simples which I haue

to the iudgement of the expert phisition notwithstanding this one thing I wil adde, that the vse of them hath many oportunities to cure wounds by gunshot as also the Canker and al maligne desperate and eating vlcers, of al which the Phisition shal take very great profit if he prepare the potions with the essence of the vulnerarie simples spagerically extract as wee haue taught in another.

A briefe declaration of Spagericall medicines.

FOR as much as nowe remaineth to declare the Spagerick preparation of those simples which pertain to the cure of wounds by gunne shot, wee will vse the same method we haue before vsed whereby this our treatise may be the plainer.

<i>Suppurantia sunt igitur & Anodyna</i>	{ Oleum ouorum. Oleum butyri. Oleum refinæ. Ol. visci pomorum compos. Oleum hyperici simpl. Olea omnium axung.	<i>Sarcotica</i>	{ Balsamus hyperici. Oleum thuris. Oleum sarcocollæ. Ol mannæ. Viscus consolidæ vtriusque Viscus cynoglossi.
<i>Detergentia</i>	{ Oleum myrrhæ. Oleum mastiches. Oleum terebinthinæ. Oleum mellis. Viscus centaurij. Viscus vinæ peruinæ. Viscus aristolochiæ. Sal fecum aceti. Balsamus martis. Crocus veneris. Mercur. præcipitat. vulgaris Mercur. præcipit. dulcific. Oleum guaiaci. Balsamus veneris. Balsamus Saturni. Balsamus tartari.	<i>Epulotica</i>	{ Calx testarum ouorum. Calx testarum limacum. Bulus armena præparata. Alumē adustum & præpar. Crocus Martis. Creta vitrioli flaua. Ol. salis tartari. } quæ etiā Ol. talci. } cicatri- ces deco- rant.
		<i>Repellentia & sangui-</i>	{ Ol. visci pomorum simplex. Oleum Martis. Crocus Veneris. Colcothar simplex. Colcothar dulcificatum.

The Spagericke

*Sum cohi-
bonia,*

Bolus armena preparata.
Calx testarum ouorum.
Calx testarum limacum.

Ad venena

Butyrum arsenici fixum.
Præcipitatus dulcificatus.
Balsamus tartari.
Ol. Mercur. corporale.
Oleum antimonij.
Oleum sulphuris vitriolati.

*Ad anibi-
sta*

Oleum ouorum.
Oleum lardi.
Oleum butyri.
Aqua gammarorum.
Aqua spermatis ranarum.
Aqua florum papauer. rubri
Viscus rad. hyoscyami.
Oleum Saturni, eiusq. Sal.
Oleum Lithargyri.

*Attrahen-
tia*

Viscus aristolochiæ.
Viscus corticis med. tilie
Succinum præparatum.
Magnes præparatus.

*Ostibus corrup-
tis,*

Oleum myrrhæ.
Oleum caryophyllorum.
Oleum tartari fortens.
Oleum vitrioli.
Oleum sulphuris simplex.
Oleum sulph. vitriolatum.
Oleum antimonij.
Sulphur rubicundum antim.
Oleum salis.
Oleum Mercur. sublimati.

*Sunt rursus illo-
rum simplicium
singula, que sin-
gulis partibus
vulneris con-
ducunt, &c.*

*Nervi vulne-
ratis,*

Oleum cere.
Oleum iuniperi.
Oleum euphorbij.
Oleum ouorum.
Oleum terebinthinæ.
Oleum sulphuris terebinth.

*Carni putrida
ac corrupta,*

Sal fuliginis.
Sal urinæ.
Sal tartari.
Sal mellis.
Oleum frumenti.
Oleum mellis.
Oleum sulph. acidum.
Phlegma vitrioli acidum.
Phlegma aluminis acidum.
Balsamus Martis.
Balsamus Veneris.
Balsamus Mercurij.
Balsamus tartari.

Bar

But because regarde is alwaies to be had of the noble part in whose action the life doth consist, there be certaine medicines, which being giuen can defend them.

Reborant enim.	Cerebrum.	{	Oleum succini.
			Oleum saluiz.
			Oleum caryophyllorum.
			Spiritus vitrioli.
	Cor.	{	Aurum vitæ.
			Tinctura auri.
			Essentia margaritarum.
	Hepar.	{	Tinctura Bals. natural.
			Tinctura corallorum.
			Oleum Martis.

The Spagetical preparation of medicines before rehearsed.

THe dregges of wine or crude Tartar brought into powder, put into a Retort of glasse or earth with his recipient, make fire by degrees as is doone to the making of strong water, there will rise great plentie of white spirits which wil turne into water and thicke stinking oyle, separate the oyle by a funnel and keepe it to your vse.

But the salt of Tartar you shall draw out of the Pheces (which they call the dead head) which are left in the Retort. Those you shall dissolue in warme water, and after filter that which is dissolued twise or thrise, coagulate it at the fire by vaporeing away the water, and the salt wil remaine in the bottome of the vessell, which if you againe dissolue and coagulate diuerse times, you shall purge it cleare like Cristall.

This Cristaline salt if you put it into a glasse and set it in a wine feller or other moist place, within few dayes it wil resolue into a cleare oyle verie excellent to cleanse the spots and vlcers of the face.

Take crude Tartar ii. pounce, salt Peter, Salt of Soote, of the Pheces of vinegar ana, iiii. ounces, all broken verie small put into a vessell, not glased,

but wel stopped. Calcine it xii. houres, dissolve that is calcined in warme water, & distil it by filter, after coagulate it, and cleanse it againe, repeating three times your calcinations, dissolutions, and coagulations: then put all into a Limbecke and put on distilled vinegar, that it be covered iii. fingers. Distill the vinegar in balneo M. and there will come forth a sweete liquor, then poure on the vinegar againe to distill, this do so long vntil it be no more sweete but sower, as when you poured it on first and so rise in the Limbecke. Then distill all in a strong fire by a Retort, and there will come forth a hot oyle, the commodities whereof can scarcely be declared.

After the same maner if you will you may distill al the salt of Tartar by a Limbecke: whereof you shall make a most excellent and wholesome oyle.

Oyle of Vinegar.

Vinegar being distilled by a Limbecke, the phecies remaine in the bottome of the vessell which first dried, afterward with a violent fire if they be driven out by a Retort, there come forth a very red and sharpe oyle. Then

Salt of Vinegar

if you dooe againe dissolve the dead head or Phecies in warme water, filter, and coagulate it, the salt of Vinegar will rest in the bottome, the which is verie profitable for all eating vlcers.

Salt and oyle of Soot.

Soot brought into fine powder, dissolve it in distilled Vinegar in Balneo, and separating all the mensture, that which remaineth in the bottome dissolve and coagulate againe so long till it come to white salt which in a moist place will dissolve into oyle, verie apt to cure the Gangrenam and all malignant vlcers.

The preparation of Bole Armonack.

Bole Armonack made into fine powder, dissolve it in the sower steame of Alum, then separate the steame by Balneum and poure on other. Doe this three times, and then the Bole will be turned into a very fat oyle which with a verie soft fire is dried and brought into powder most apt to staunch blood wheresoeuer it breake out.

Oyles of spices, scents, woods, and gums.

Take of Cloues beaten in powder one pound, simple water, or Aqua Vita which is better, vi. pounce, infuse them to digest in Balneo or dung foure dayes, then put them

them in Limbecke with his refrigeratorie, distill it according to arte, and separte the oyle from the water by a funnel, and keepe it for your vse. After the same manner shall you draw the oyles of *Sage, Iuniper, Amber, Turpentine, Mirre, Frankinsens, Sarcocolla, Masticke* and *Euphorbium*. We haue written another better way to draw oyles out of the foresaide things in the Spagericke preparation of medicines.

Wheate being put into a retort with the spirit of wine, digest it viii. daies, then distill it with a violent fire, that which is distilled powre againe vpon the dead head, digest it againe and distill it againe, if you reiterate this iii. times there will come forth a most excellent oyle of the Gangrena and Carcinomata.

Oyle of wheate,

Take of the flowers of *Hipericon* small cut iij. pounce oyle of *Turpentine* i. pound, yolkes of egges, 20. *Aqua Vitæ* halfe a pound, mingle them all together and let it putrifie in hot dung one whole moneth, then wring it out and set it in the sunne two moneths.

*The simple
Balme of Hipericon.*

After the same maner is the Balme of *Visci pomorum* made or with oile *Olue*, first purified in *Balneo*.

Balsamus visci pomorum.

Take of the flowres of *Hipericon*, i. pound of the Muslage of the roote of the great *Conferie*, iiii. ounces, floures of *Camomil*, *Verbascum*, ana. pug ii. oile of egges and *turpentine*, ana, half a pound, *Aqua Vitæ* one pound, *Mirre*, *Frankensence*, *Mastick*, *Muniz*, ana, ii ounces, red sugar vi. ounces, putrifie all in dung one moneth in a vessel diligently stopped, then wring it out and circulate it in *Balneo* three dayes, afterward with a soft fire boyle it to the substance of a Balme.

*The compound
balme of hypericon.*

Take of the leaues of the *Mysselto* of the App'le tree cut final, ii. pound, put them into a vessel of glasse, putting thereto buds of the *Popler* tree halfe a pound, oyle of the greafe of a *Badger* and of *Butter*, ana, iiii. ounces, *turpentine* vi. ounces, oyle of wormes ii. pound and a halfe, good white wine, ii. pound, digest all well stopped in verie hot dung, ii. moneths, then presse it and circulate it, and with a soft fire boyle it vntil the liquors be consumed: here can

*The compound
balme of visci pomorum.*

not

The Spagericke Antidotarie

not be found a more excellent medicine to asswage aches and paines.

*How the slime
of muslage is
drawen out of
herbes.*

The iuice of the leaues and rootes of hearbes you shall purifie vntill it bee cleare: powring to it so much Aqua Vitæ and digest it in Balneo in a glasse xv. daies, then separate that water by distillation, and there remaineth in the bottome the slime or muslage of the hearbes.

*Another me-
thode.*

Steepe the leaues and rootes of hearbes in common water filtred or that which is better, in white wine eight daies, then let them boyle iii. daies with a soft fire vnder them. Then wring them out and purifie it, then boyle them with a soft fire, vntill they come to the thicknes of honie which we cal the slime of muslage. By this rule you shal draw out of both Comferies Cynogloss, Centaurie, Vinca peruinca, Aristolochie, the roote of henbane & the middle barke of Tillia their muslage verie profitable for the foresaid medicines.

Salt of vrine.

Out of the flowres of red Poppie or their iuice you shal draw a water by a Limbeck very profitable to coole, The salt of mans vrine hath an excellent qualitie to cleanse. It is made thus. First the vrine is to be filtred, then coagulated, after with distilled vinegar dissolued, & againe coagulated, these must be reiterated 3. or 4. times.

Oyle of Wax.

Melt waxe at the fire and boyle it with wine till it bee consumed: doe it so long vntill it cracke no more. Take i. pound of wax thus prepared, Alum calcined halfa pound, Sage leaues M. i. put al into a Limbeck, with his receauer and distill it with a meane fire. First there will come forth a grosse oyle, thick, hard, & white, which must be distilled againe as afore, and iii. times reiterated, and so you shall make an excellent oyle of waxe for all griefes of the synowes. In like maner is the oyle of Rosen and pitch made.

*The water and
oyle of honie.*

Out of honie you shall first drawe an excellent water by Balneum, afterward you shall put vnto the dead head or phetes that are left, sand or flint stones calcined that the matter boyle not up, which you shall drine out by a retort of glasse vnder fire by degrees, and so you shal distill a yellowish cleare oile, together with a grosse impure oyle.

of Iosephus Quirfitanus.

33

oyle. Let all digest againe 4. mōs. dayes, after distill it againe by a Limbecke in sande, and there will come out a pure red oyle swimming vpon the water. This water is fower almost like vinegar distilled, and is very good against the Gangrena: but the oyle which burneth like Aqua Vire hath maruailous qualities, specially if it be circulated certaine daies with the spirit of wine: for the spirit being after separated there remaineth a sweete oyle of pleasant fauour, good for wounds by gunshot and eating vlcers.

Out of the phecies which remaines is drawen a salt, first being calcined with a fire of reuerberation, dissoluing it with his proper menstrua or common water distilled, filtering and coagulating it three times. It is good for all rotten vlcers. This salt you shal mingle with his proper burning oyle according to arte, and you shall reape greater commoditie thereof, then is lawfull to be spoken. *The salt of honie*

Take of honie not separated from his waxe ii poundes, Tartar made into powder i pound, let them putrifie together in dung xv. dayes and distill it by a retort, and there will first come a cleare water, then a yellowish. Put these againe vpon the dead head, and putrifie it againe other xv. dayes, after distill it againe, and this doe three times, and you shall haue an excellent oyle of honie. *Another oyle of honie more precious.*

Take butter first molten in white wine, and then distil it with a meane fire, and there wil distil out a oyle greatly swaging paines and supplying. So shall you make oyle of Larde and all greases. *Oyle of butter and larde.*

Take 100 yolkes of egges first sodden hard, put them into a Cucurbite and make fire by degrees, first there will come out a water, after a yellowish oyle swimming vpon the water, last a thicke oile. The water is good for all spots in the face, the oyle to appease all griefes and aches. *Oyle of yolks of Egges.*

Boyle Creueses in water of Orphine in a double vessell wel stopped one whole day. After distill it, powring the water 3. times vpon the phecies, then let it be kept it is very good for inflammations, burnings, & the Carcinomata. *Water of Orphine.*

The Sperme or seede of froggs is gathered in the first moneth *after the time of froggs*

M

The Spagericke Antidotarie

The Spagericke Antidotarie

moneth of March, and is distilled by a glasse Limbecke, and therof is drawen a water very commodious for inflammations and burnings.

*Eggs of eggshells
and snailles.*

Eggeshells or the shells off snailles are reuerberated in a sharpe fire three daies vntill they be brought into a reie white Calce. But if they be sprinkled with vineger whilest they are calcined, the Calce will be the lighter and apter to worke his force.

*The common
Mercurie pre-
cipitate.*

Mercurie first washed and prepared, according to Gebers prescription dissolue with the duple weight of common strong water, then distill it in times and poure it so often againe vpon the pteces, and so it is brought into a verie red powder, cut of the which being reueberate at the fire and drawne away the spirits of the strong water which otherwise would moue geat paine. But it were better if it were washed with the steame of Allum and vinegar distilled, and the water of Egges for by that meane the sharpnesse is taken away.

*Mercurie precipi-
tate fixe & dul-
cified most pro-
fitable for the
cure of syngonds.*

But it is better to prepare Mercurie with often sublimations, and to fixe it being quickened againe and purged from his filthy earth and superfluous humiditie with the water which wee haue described in the booke by me published of the Spagericke preparation. But if al men do not vnderstand that description for the darke wordes of Art, it shall not be incommodiouse to fixe the Mercurie with common strong water three times powred on and drawne away, and to bring it into a red powder, and that with a sufficient violent fire that al the sharpnes and venome of the menstrew may be drawne away, which shall much the better be done if this water following be mingled with it, and by often distillation separated.

Take of distilled vinegar ii pound & a halfe, the steame of Allum, ii pound and a halfe, calce of eggshells vi. ounces, distill al till it be drie, Take of this water iii pound of Mercurie precipitate as afore 1 pound, mingle all wel according to art, distill it by a Limbeck, powring the water againe vnto the pteces three times. Last of al drie al vntill it be drie, and there will remaine a powder in the bottome

of Iosephus Quirsitanus.

bottom, which grinde vpon a marble and put it into a Limbeck, pouring on the water aforesaid, which you shall three times distill from the pteces as afore. Lastly the Mercurie precipitate must be circulated with a alcoole of wine 24. houres. Then distill away the spirit of wine that the matter may drie, then poure on new againe and circulate it and distill, as afore and that do 4. or 5. times, and then you haue attained the perfect preparation of Mercurie, whose qualities cannot be sufficiently commended in curing of sundrie diseases, specially of the Pox, whether it be takē by mouth, or applied to the place grieved.

Make Amalgama with iiii. ounces of Mercurie, crude, *oile of Mercurie corporall* and i. ounce of the best tinne. Spread this vpon a plate of Iron, and set it in a moyst place, and all will dissolue into oyle, it is also made with Mercurie alone, and a plate of Tynne.

Mercurie, as the maner is, three times sublimed with Salt of Vitrioll, at the last is mingled with the like portion of salt Armoniack, & againe sublimed three or foure times, al that sublimat is dissolued into oyle, out of which the spirit of the salt Armoniack is to be drawen away, circulate all with the essence of wine and distil it so long vntill the oyle haue lost his heate and sharpnesse and the Armonjacke be separated. *Oile of mercurie sublimed*

It is also reduced by it selfe into an oyle with a very soft heate of an Athanor by long distance of time.

Sublime Mercurie so often with the simple Calce of *The balme of Mercurie,* egges well prepared vntill it be vtterly extinct. To this mixture powre vinegar distilled alcoolefated that it may couer it 4. fingers, distil the liquor from the pteces 4. or 5. times vntill the Mercurie be come into a very red powder which you shall circulate with a alcoole of wine in a pelican 8. days, separate the alcoole by a limbeck & there will remaine in the bottome the most pretious & sweet balme of Mercury. It healeth al desperate vlcers & also *extrinsecall* in *trifida*, & greatly helpeth these wounds by gunthot. Al other preparations of Mercurie and the maner of vsing it you shall gather out of the booke which we lately set forth.

The Spagericke Antidotarie

Balsam. martis

Vpon the filings of Iron often washed with salt water, poure sharpe vinegar that it may couer it foure fingers, set it vpon warme ashes 8. daies, euerie day moouing the matter and separating the vinegar which wil be colored, & pouring on againe new, and that so long till the vinegar be no more coloured, which being vapoured away take the pouder that remaineth in the bottome, and sublime it with like portion of Armoniacke: the same sublimate you shall returne againe so often vpon his pheces, and sublime again vntil there appeare the color of a Rubin: then cast al into scalding water, that the salt may dissolue them, by & by put to cold water, & the balme of Mars wil rest in the bottome like the calx of gold. Poure away the water and put to fresh again that the balme may be made sweete.

Oyle of Mars.

Of this with the spirit a wine alcolizat by circulations, you shall make a red oyle most excellent for all inwarde Hemerodes or issues of bloud, and to strengthen the bowels: if one drop be mixed with conserve of Roses or Conserue of ginen with wine.

Crocus martis.

The filings of Iron first well washed, you shall calcine with the flowre of Sulphur or dissolue with strong water, then poure on very sharpe vinegar, and set it in a warme place certaine days, then reuerberate it with an open fire, as Arte commandeth one whole day, gathering alwayes the flowres which remaine aboue, vntill all be conuerted into a verie red and light pouder.

*The balme oyle,
Crocus & Vi.
trioium Veno.
vis.*

After the same manner you shal make the balme, oile & Crocus of copper, cut of the which with the sowe flame of Vitriol: circulating all artificially, you shall drawe a bleweshing Vitriol whose qualities we haue discribed in another place.

Salt of Saturn.

Out of Saturne calcined is drawne a sweetish salt in balneo with distilled vinegar, pouring it so often vpon the Pheces vntil it draw no more. The menstrew evaporated, the salt remaineth in the botome, which by often dissolutions and coagulations is made Cristaline: and afterward easily dissolved into oyle being set in a moist place. But if you

of Iosephus Quirifranus.

you circulate this cristaline salt in a Pellicane with the alcohol of wine 15. daies, and after take away the menstrew by distillation, & put to new wine & circulate it, putting to a fit dose of cristaline salt of Tartar, you shall make a Balme sweeter then sugar which will maruellously preuaile against all malignant vicers and diseases of the eyes.

Balsamu i Sanguine

Decoct Antimome made in powder with a capitate prepared of Tartar calcined, and Sope ashes and quicklime the space of one houre, then let it coole, pouring vpon it a litle Vinegar, and there wil appeare a certaine rednes swimming vpon, which you shal gather: then againe let it boile for one houre or two, againe let it coole and gather that which swimmeth vp. Do this so often vntill there appeare no more rednes. For it is the sulphure of antimonie which dried at a soft fire, you shal keepe it to good vses.

Sulphur of antimoni.

Mingle Antimonie with Sugar and Alum, and put all into a Retort of glasse, make a soft fire for 4. or 5. houres, after ward increase it, and there will come out an oyle red like blood: It is also done with mercurie sublimate, but great heed is to be taken lest any error be committed in the degree of fire.

Oyle of antimoni.

Boyle Sulphur prepared with oyle of Linseed with a verie soft fire, and it will be like blood congealed. Let the matter coole, put it into a retort and giue it fire, and there will distill out a verie red oyle of Sulphur. It is also done, if you mingle bran with your Sulphur and distill it.

Oyle of Sulphur

Take of Sulphur Vinæ P. i. with which mingle with a soft fire so much pure vitrioll molten that it may be one body. Distill this by a descensorie and there will descend a red oyle into the receauer.

Oyle of Sulphur vitriolate.

If a pound of the flowre of sulphur be mixed with ii. or iii. pound of oile of turpentine in a drie heate, the flowres wil dissolve into a red oile. Then the menstrew rightly & artificially separate, circulate the rubin of Sulphur, with the Alcohol of wine eight dayes, and you shal haue oyle of Sulphur that hath the qualities of the naturall Balme.

Oyle of Sulphur serebinthina.

The flower oile of Sulphur is made by Sulphur, by setting it on fire, and hanging ouer it a bell or a large glasse head

Source oile of Sulphur.

The Spiritlike Antidote

The Spiritlike Antidote

head to keepe the vapours which are converted into that lower oyle.

The fume of
Vitrioll.

But Vitrioll beaten into powder into a Cucurbite, giving it a fire of the second degree, and there will issue a lower water, which is called the fume of Vitrioll.

How of Vitrioll.

Take the Pheces which remaineth in the bottome of the vessel which is called Colcothar, stamp that and if you mingle flyntes withall with a violent fire, there will come out a red oyle.

Another way.

It is also made with the simple Colcothar driven out with a violent fire three daies space, and there will come forth a verie hot oyle, which is made sweete by circulation with spirit of wine Tartarized.

Colcothar dulci-
fied or creta of
Vitrioll.

But if the Colcothar bee dissolved in warme water and the rednesse in it separated and the water evaporated, the Colcothar will remaine sweetish, that which remaineth the rednesse being taken away is called *Creta Vitrioli*.

Spirit of Vitri-
oll.

But if Vitrioll be drawne by the ninth, a limbeck pouring on alwaies the liquor vpon the dead head, and after circulating all by the space of eight dayes, you shall have the spirit of Vitrioll verie profitable for many things.

The fume of Allum is made like the fume of Vitrioll.

Method of al-
lum and the
preparation.

But Allum is prepared if the fume be 5. times powered vpon the pheces out of which it was drawne and distilled, last of all drie out all the fume vntill it be drie.

How of salt.

Make brine of salt, into which cast hot burning stones that they may be imbybed, those stones so imbybed put into a retort, giving fire by degrees, there will come forth a very hot oyle of salt.

How of arsenic.

I said before that there was great force in *Barys Arsenici fixi* to cure all venemous and maligne vlcers, it is made in this maner. Mingle cristalline Arsenick first sublimed with onely colcothar (which doth keepe backe his poison) with like waight of salt of Tartar and salt Peter, put al into two glasses & fixe it giving fire the space of xxxiii. houres, first very gentle, then of the highest degree. You shall finde the matter verie white fixed, resembling the colour

Philosophus Quiritanus. c. 11

Gold of pearles which dissolve in warme water, that you may draw the Alody from it. And the powder which remaineth imby be with oyle of Tartar or of Talcum which is better, and drie it at the fire, and do this thrise. Again I dissolve the matter in warme water that you may take away his salt and there will remaine a very white powder and fixed, which will dissolve in a moyst place into a fat oyle which is anodyne like Butter.

Out of Talcum rightly and artificially calcined I drawne the spirit with distilled vinegar. This is dissolved into a precious oyle being set in a moist place.

Take of the juice of Aristolochia Rotunda, and Sanguina, iij. ounces, Serpentaria, ii. ounces, spirit of wine ii. pound. circulate them first the space of six in chomesthon distill them, of this water take i. pounce of oyle of Magnes made into powder iii. pounces, circulate them together. & distill away the water from the Phetopiterate th is three times, and by this meanes you shall obtaine the preparati

But because (as we have said) the noblest part of the heart is to be strengthened, and the heart the principal organ of life, must always be defended, these preparations following are to be used.

Take of Theriac of Alcantara ii. ounces and a halfe, the best Mirre i. ounce and a halfe, Saffron ii. drams, the spirit of wine vi. ounces, mingle all these, and in ashes with a very soft fire distill it, circulate that which is distilled in Balneo eight daies, and then distill it againe. The water hath a most excellent qualite against the plague and all venomous things, and doth marvellously strengthen the heart.

We have shewed also the nature of the tincture of gold Corals, naturall Balme, and the essence of Pearle in the book which I wrote of preparation now resteth for me to speake of the gold of life which I shall knowe to be the most excellent and extreme medicine in curing diseases which do but consist in the weakness of the heart.

